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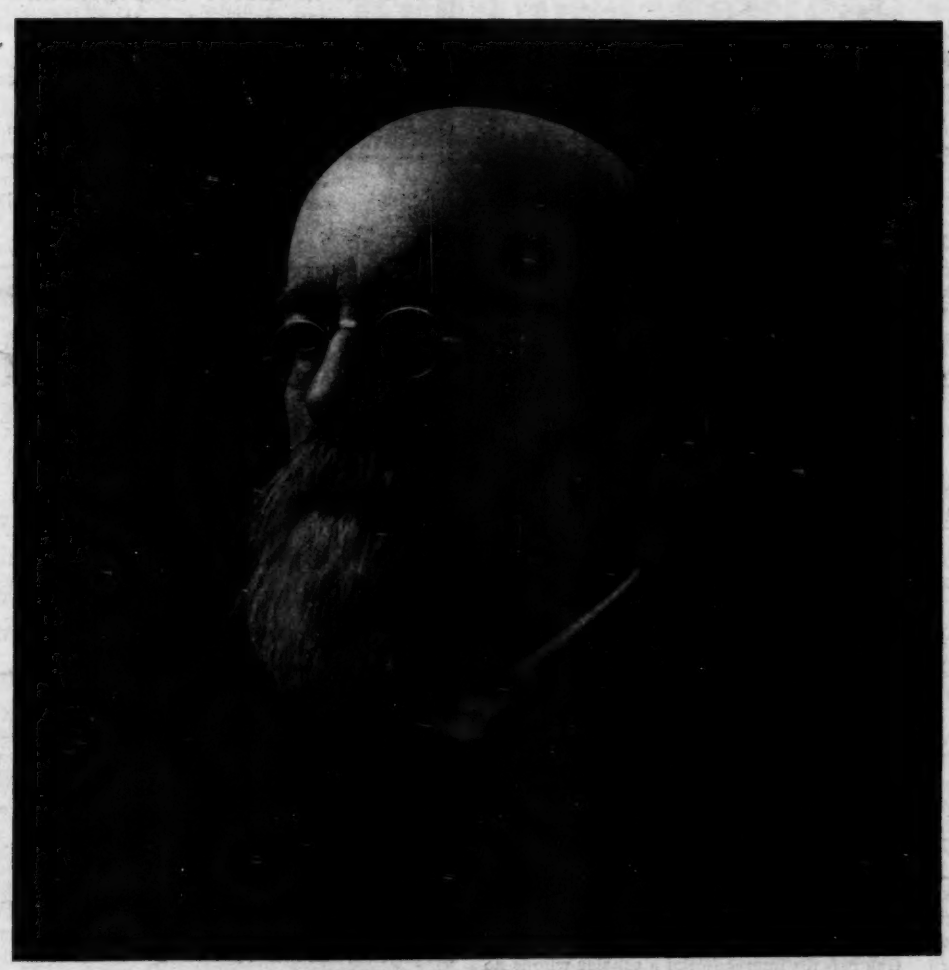
Full reports of The American Board Meetings and the National Council.

THE CONGREGATIONALIST AND CHRISTIAN WORLD

Volume LXXXIX

22 October 1904

Number 43



WASHINGTON GLADDEN, D. D., LL. D.
Ch. sen Moderator of the National Council at Des Moines

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Saturday
22 October 1904

and Christian World

Volume LXXXIX
Number 43

Event and Comment

THE election of Dr. Gladden as Dr. Bradford's successor as moderator of our National Council, will occasion no surprise to others how-
Our Cover Portrait ever strange it may seem to him. How much he has had to do in ways that are known, and many not so well known, as preacher, author, journalist and citizen, with shaping the higher ideals of the Christian public of this country during the past generation, may never be disclosed owing to his modesty, but it has been a very large share. He has magnified the function of the Christian ministry by enlarging its scope and by remaining content in the capital city of a great commonwealth in the Interior, when calls to other and in some ways more enticing fields in the East have come. He has lived long enough to be given high honors and important trusts by a denomination that in his youth looked upon him askance as a dangerous heretic, and the transformation in his denominational status is both an index of the flight of time and of an altered denominational point of view. Dr. Gladden comes to his office at a time when leadership is needed, leadership that is conservatively but surely progressive, and no one in the denomination has more fully than he the confidence of the churches.

WHEN this issue of *The Congregationalist* reaches most of our readers the series of denominational meetings at Des Moines, of which a
The Des Moines Meetings report will be found on other pages, will have run their course, and the final verdict upon them can then be spoken. But already it is evident that this joint session of the National Council and of our five home missionary societies have met the expectations of those most sanguine concerning it and happily disappointed those who may have doubted whether it would secure a representative attendance or issue in much of substantial value to the churches. The presence of between four and five hundred ministers and laymen, their interested participation day after day, the moderatorship of Dr. Washington Gladden, the accentuated denominational consciousness, the pronounced spiritual undertone and the practical bent of discussions and decisions will make this council historic and widely influential. The larger interpretation adopted by the council of the function of the moderator, the cordial feeling toward the denominations with which union is proposed, the absence of all bitterness of doctrinal controversy, the spirit of unity and optimism which pervades the meetings give promise that Congregationalism will face its future with confidence.

SIGNIFICANT beyond most that the National Council did last week was its discussion of and action on the report of its labor committee, and its hearing of representatives of organized labor. Read the report in our news columns, if you would see how much the action means both for us as a denomination and for the settlement of the issues involved. The Presbyterians have preceded us in the employment of a special secretary connected with their Home Missionary Society, whose business it is to get in touch with organized and unorganized labor, and to aid in the restoration of confidence between the church and the wage-earning class, but we have done more than Presbyterians or any other body, at this council, by our invitation to our highest deliberative body of men like Mr. Clark and the other labor leaders who spoke. In Boston last Sunday Bishop Potter and other clergymen of the Protestant Episcopal Church spoke to wage-earners, but it was under the auspices of an association within the Church, not before the convention itself, and they were clergymen speaking to wage-earners, not clergymen listening to wage-earners and representatives.

IT is a question to which different answers come from different points of the compass. Secretary Tead of the Congregational Education Society asked it of thirty-one home missionaries, leading up to it with two other questions. First, he asked, What salary is paid by the smaller Congregational churches in your state? Answers from twenty-five states show that the salaries range from \$400 in Georgia to \$800 in New York. The average is about \$600, parsonages being included in about one-third of the states. The second question was, What proportion of ministers now in service came from other denominations? Here the heterogeneous character of our ministry is rather discouragingly revealed. Congregationalists are not raising or educating their own ministers. In Indiana, the last seven men received had neither college nor seminary training; in North Dakota, twenty-five per cent. to forty per cent. are without seminary training. In Minnesota, forty-six per cent. of ministers in home missionary churches and in Michigan seventy-five per cent. of all the ministers came from other denominations. In nearly every state a considerable proportion of the official leaders of Congregational churches came to them without Congregational traditions or training.

TO the question, How many ministers could at once be provided with work? New York said that ten times as many men are applying for churches as there are churches to fill, while Michigan said that it is very difficult to secure pastors for churches not paying over \$600. From other states the range of answers varies, but in the summary it appears that one hundred and sixty-one men "of the right sort" could be placed. The kind wanted are "trained," "men of leadership and tact," "large enough and humble enough for little fields," "men that will fit." The outstanding fact is that young men are not numerous who have spent ten years in college and theological school, who are looking for pastorates with a salary of \$600, about one-half the ordinary wages of carpenters, masons and other skilled workmen. The small fields, too, are measured often not so much by the amount of the salary as by the size of the opportunity, concerning which some suggestive words are spoken in the article, *A Self-Chosen Pastorate*, on page 570. At the same time many needy fields are waiting, where consecrated ministers could become leaders of communities in that which makes for the noblest life and especially in helping young people to fellowship with God.

NO section of our country is more prosperous today than the Southern States. In some parts the stir of new life is like the awakening from a dream. The last generation was impoverished from the Civil War and their children hardly yet realize how rapidly within the last three or four years their wealth has been increasing. We visited recently a new Congregational church in a Southern town. It had secured an able minister. Some thirty young families were banded together in it. The men were mostly receiving moderate salaries, generous portions of which they were pledging in their efforts to build a church edifice. The sacrifices they are making are bringing them into close and inspiring fellowship. Hopeful, courageous, heartily interested in one another, they are drawing others into their company. Other churches in the town cordially fraternize with them, and they bring into it an atmosphere of faith and freedom already felt throughout the whole community. The delightful aftermath of the Iowa Band has been a benediction in the meetings of the National Council and our missionary societies these last two weeks. How much good that would live in the history of the New South might come of a Georgia band

of young ministers. What an uplift they could give to education in the South, and what an impulse to Atlanta Theological Seminary. Cannot Yale, Hartford and Andover together furnish a Georgia Band from their Senior Classes?

IN considering the perils to our country from immigration, and what our churches are called on to do for foreigners in America, it is well to note what Christian work many of these immigrants are doing for themselves. Here is one example. In 1860 the Augustina Synod of Swedish churches in the United States had 17 pastors, 36 congregations, 21 church buildings and 3,753 communicants. In 1903 the synod had increased to 501 pastors, 955 congregations, 849 church buildings, 221,041 members and church property valued at \$5,050,000. The expenditures last year were \$1,168,928. The synod now includes eight conferences, which support seven children's homes, three hospitals, one deaconess institution, one home for deaconesses and one home for the aged. The property of these institutions is valued at \$500,000, and last year \$145,987 were spent in maintaining these institutions. The synod has six colleges and one theological seminary valued at \$801,000, and they have in all 141 teachers and 2,241 students. Most of these Swedish immigrants came here with little money, and the work which these figures represent has been carried on with at least as great sacrifice as has been made by native born Christians. They are doing their part to save America for Christ.

MR. FRANK DUFFY, secretary of the United Brotherhood of Carpenters and Joiners, says that the discussion on "Why working men don't attend church" is monotonous and impertinent. He finds that the members of his Brotherhood attend church and are as much interested in it as any other class. He asks why the question is not turned in the direction of millionaires and the smart set. Mr. Duffy is right. Investigations into the neglect of the Church is too exclusively turned toward the wage-earning class. One reason for it is that in the trades unions men have condemned the Church because they have looked to it for help and it has not given them in great measure the help they demanded, which was to force better terms from their employers. But where working men think of the Church to find fault with it, a multitude of rich men and their families don't think of it at all unless it interferes with their Sunday golf or other sports. A study of the programs of autumn religious assemblies suggests that too great a proportion of attention to neglecters of public worship is turned toward working men.

AMONG the cities in which courses of lectures and study classes on the Bible are offered of general interest, Providence, R. I., is in the front rank. The purpose of the institute is, "To foster a more widespread interest in the study of the Bible, particularly in

its literary and historical aspects." The program for the third year includes three courses of six lectures each. The lecturers are Professors Genuing of Amherst College and Nash of Cambridge Episcopal Theological School, and Rev. Asbury E. Krom, pastor of Beneficent Congregational Church. A study class will be conducted by Prof. Henry T. Fowler of Brown University, author of the Sunday school text-book, Books of the Bible, recently issued by the Pilgrim Press. This course of twenty-six lessons is designed to give a comprehensive view of the entire Old Testament. Public lectures are announced by Prof. Francis Brown of Union Seminary, New York, Prof. John E. McFadyen of Knox College, Toronto, and others. In previous years Professors R. G. Moulton of Chicago University, George Adam Smith of Glasgow, B. W. Bacon of Yale, J. W. Platner of Andover and Mr. Hamilton W. Mable have given lectures. Such institutions as this one are being projected in several cities and deserve the hearty support of all churches and Sunday schools.

ERE sailing for home the Archbishop of Canterbury had an interview in New York with Rev. Dr. Donald Mackay of the Collegiate Reformed Church relative to the possibility of the English Primate serving as arbitrator in the dispute between the United Free and the Free Churches of Scotland, which service the archbishop, it will be recalled, expressed a willingness to render, just before he sailed for this country. Just what authority Dr. Mackay had in approaching the archbishop is not clear, but the latter in a letter to him has made it evident that he is still disposed to be a conciliator, if conciliation is sought. Unfortunately, latest reports from Scotland do not point toward conciliation or arbitration as a mode of settlement. At the conference held Sept. 27 between representatives of the disputants, the propositions of the United Free Church relative to a proportionate division of the property in dispute on a basis of competency to care for it and use it, was rejected by the Free Church. Meanwhile, the status of United Free teachers and students in the theological schools, of missionaries in the fields abroad and of clergymen in the manse becomes precarious. If arbitration were to be agreed upon, we should suppose that the Pan-Presbyterian Council of the world would be the natural body summoned to act, rather than the Anglican Primate, however good his intentions as a Scotchman and a Christian.

GOVERNOR BATES'S appointment of ex-Gov. W. Murray Crane as the successor of George Frisbie Hoar in the United States Senate as one of Massachusetts' representatives until the legislature meets Jan. 1, 1905, has more than sectional interest. For, assuming that Mr. Crane will be elected when the legislature meets, it means that the state which has contributed orators and jurists to the Senate as no other commonwealth has in years gone by has at last decided to be represented in the Senate by a sagacious, keen-visioned and highly honorable

business man, whose influence with capitalists and men of affairs is due to his own success in business and to his rare sagacity and exalted probity. The type is not new in the Senate, and there are several states that have led Massachusetts in the innovation, some of them, we regret to say, choosing men whose reputations are shady, methods corrupt and ideals selfishly personal or partisan. Mr. Crane while governor of Massachusetts proved to his fellow-citizens that he was a prudent, courageous, innovating executive, guarding the public credit, forcing transportation corporations to deal justly with the public, mediating in industrial strife and compelling subordinate state officials to earn their salaries and conserve administrative economy. He will not be an orator in the Senate as Hoar was, or a scholar in politics as his colleague Mr. Lodge is, but like Mr. Aldrich of Rhode Island—without any suspicion of taint—he will bring things to pass, and if called upon to give reasons for his actions will do it tersely and lucidly. From being a trusted adviser of Presidents McKinley and Roosevelt, Mr. Crane now goes to play a part on a more public stage, where he can vote as well as advise. His loyalty and generosity to Congregational interests make his new honor none the less welcome to us.

PRESIDENT ROOSEVELT has shown his character as a throughgoing reformer when wrongdoing is exposed by his action on the report of the commission appointed to investigate the General Slocum steamboat disaster, which in some respects was the most awful tragedy in the history of transportation in this country. Action by the Department of Justice in securing indictment of some of the steamboat officials and the makers of defective life-preservers and a few of the minor Government inspectors, is now followed by summary punitive action by the Executive, who has ordered the discharge from the Government service of three other inspectors. He also has given orders for an investigation of the entire steamboat inspection service of the country. The President takes the ground that there is no excuse for laxity and neglect in the performance of official duty, and that even though prior records of service have been clear of fault, in such a case as this punishment must fall on the criminally careless. He also sees that the service as a whole needs thoroughgoing reform; and that on Congress devolves new legislation providing for contingencies which this disaster and this investigation have revealed as common wherever water traffic obtains.

IT is not the reverse suffered by Russia again at Japan's hands that is the theme of all discussion about the conflict in the far East just now. Rather is it the paper read by Major Seaman before the Association of Naval and Military Surgeons last week in which he gave the result of his observations in the military hospitals of Japan during the past few months. Not only are the Japanese using arms which inflict relatively merciful wounds on the Russians, but their

The Scotch Presbyterian Dispute

The Altered Senatorial Type

Japan's Marvelous Health Record

The Providence Biblical Institute

own soldiers' lives are being saved for continued service in battle by the preventative measures they use guarding against contagious and infectious disease and especially those ills that arise from disturbance of the digestive tract.

The medical officer is ubiquitous during the campaign, determining sites for camps, sources of supply for water and rules for regulating the conduct of officers and privates. The rations distributed furnish a maximum of sustenance with a minimum of strain on the digestive organs. Everywhere and in everything science is regnant, and prevention and not cure is the ideal. Of course if the soldier is incapacitated either by the enemies' attack or by his own indiscretion, he then receives the finest of care in the Japanese home or field hospitals, and a surprisingly large number emerge quickly to fight again. But the avowed aim of the army officials is that all who die shall die in battle; and thus far they have come near their ideal.

Obviously under such a system of military art as this, the Russians, unless equally modern in equipment and theory and successful in execution of the plan, must be defeated quite as much by the commissariat and the surgery and medicine of the Japanese as by their prowess in battle. For Russia already has found out what Great Britain learned in South Africa and we in Cuba, that the mortality due to fever is awful and crippling. Major Seaman rightly says that it behooves the United States to admit that it has much to learn of the Japanese, both as to rations and preventative military medical science. As for Russia, not only is her military medical service antiquated and poorly equipped, but her high officials steal hospital supplies and gifts to the Red Cross.

FOR more than a week Russian and Japanese forces, numbering altogether not much less than half a million men have been grappling in terrible deadly combat, south of Mukden. The rumblings of discontent at home among the reserves, the dire peril of Port Arthur's garrison, and the absolute necessity of a Russian victory if a crisis at home was to be avoided, apparently led the czar to order Kuropatkin's advance south, and the result is a crushing defeat and a forced retreat north toward Mukden. Whether Japan will make it a rout is problematical. She did not follow up the victory at Liaoyang as she should have done, but she may this time; and if she does, the blow to Russian prestige will be deadly, not only on the Continent of Europe, where she has been so long dreaded, but in Asia, where she controls so many Asiatics. It is true that the prolonged defense of Port Arthur and the unexpected successful working of the Siberian railway are to Russia's credit, and her troops have fought with much gallantry and stubbornness, but she cannot expect to escape the result of ignorance, and corruption in the administration of her army affairs during times of peace. The letters of General Keller to his wife, which await publication in St. Petersburg, and which the government are to suppress for a time at least, give his testimony as to the unpreparedness

of the troops for war, and the venality of the higher officials. An interesting rumor relative to Russia's financial situation reports the State as about to call on the officials of the Greek Catholic Church for aid from the Church's vast reserves.

High-water Mark in the Board

Last week's meeting of the American Board at Grinnell, Io., was not only successful as a well-rounded, impressive missionary gathering, but it registered perhaps the highest point yet reached by the Board as an institution and a force in the world. Seldom have so many corporate members—about a hundred in all—journeyed so far from all parts of the country to have a share in discussions and decisions. Never has a year closed with a record of such large gifts from living donors—an increase of \$55,000 in two years. Never did the devotion and loyalty of all classes of the Board's supporters—pastors, college presidents, substantial business men and the rank and file of church members—seem to be more vital. And never, we may add, was the attitude of the general public more well-disposed toward the foreign missionary propaganda. The speeches, the responses, the atmosphere at Grinnell, proved that no enterprise lays mightier hold upon Christian hearts today than the passion which inflamed Mills and his associates in the haystack prayer meeting at Williams-town, nearly one hundred years ago.

This is just the time when the Board is so strongly intrenched to initiate the radical, not to say revolutionary, but, in our judgment, desirable changes in the structure of the organization itself that was determined upon after animated and protracted debate last week. They will operate in the direction of a less immobile corporate membership than has prevailed for many years. But the fears expressed by some that the body will thus become less substantial and useful, we believe will prove groundless as the scheme goes into operation. Moreover, it is a distinct advance in the direction of direct local representation from a wide section of the country and from all the classes into which the Board supporters may be grouped. In this particular it carries still further the Congregationalizing of the Board begun in connection with the controversies of a dozen years ago. Particulars with reference to the details of the plan appear on another page. Suffice it here to say that one outstanding characteristic is the election of corporate members for terms of five years rather than for life as heretofore. The plan also lodges in the hands of a Standing Committee of Nine large powers in the way of selecting and determining the character of the body in future years.

The main point to be noted is that the Board will now move as rapidly as is wise toward a membership of 500 recruited, it is hoped, from the best life of the country at large. It is not without significance that this enlargement of personnel synchronizes with the beginning of Dr. Patton's service as home secretary. And the two circumstances may be fairly looked upon as marking a new era in the Board. Henceforth it ought to have a base of supplies at home commensurate with its constantly increasing work abroad. Let

the men elected do their part as faithfully as the noble veterans whose faces are still a benediction at the annual meeting have done in the past. Then, officered efficiently, prayerfully guided, adequately supported by every Congregationalist who believes in the validity of Christ's commission, the Board will be in a position to do on a magnificent scale the Master's business unto the ends of the earth.

Re-constituting Congregationalism

The Congregational Union of England and Wales adopted last month with various amendments a scheme for the management of the general affairs of the churches by a general council. This council, in connection with another body to be called the General Assembly is to constitute the union. The assembly is to consist, as heretofore, of all the pastors, and of lay representatives chosen on the basis of one for every hundred members. The general business of the churches is indicated in the preamble to the new constitution as follows:

Congregational church extension, and the promotion of missionary work at home and abroad; the assistance of churches needing support; the introduction to the ministry of properly qualified and suitable men; the support of Congregational colleges in the training of ministers; the admission of none but worthy persons to the privileges of the denomination and of the union; the provision of facilities for the settlement and removal of ministers; the adequate support of the ministry; the assistance, when necessary, of ministers of good standing disabled by age or infirmity; the bringing of Congregational societies and institutions into closer connection with the union and with each other, and the brotherly co-operation with other Christian denominations in the extension of the kingdom of God.

The council is to consist of 300 members of Congregational churches connected with the county unions, to be elected annually by those unions. Certain specified members *ex officio* are included, also fifteen persons chosen by the council itself. This body is to meet at least twice a year, and it is recommended that the expenses of the delegates in attending the meeting be paid by the unions electing them. The business intrusted to this body is the administration, through committees, of the general affairs of the churches whose collective action it is expected to secure. It is expected also to initiate movements to promote the progress of Congregationalism, to secure uniformity of rules of county unions—which correspond to our associations and conferences of churches—in receiving and transferring ministers and in recognition of churches, to secure united and effective co-operation of benevolent societies, theological schools and other Congregational institutions and when desirable their complete amalgamation with the union.

It will be seen at a glance that this scheme looks to greater concentration of authority in a representative body than has yet been considered by American Congregational churches. It is perhaps hardly worth while to discuss it until opportunity has been given to see how attempts to put it to practical use are received by the churches, colleges and societies. It is enough to say now that the plan has been matured by many months of labor of a large committee

Russia's
Serious Repulse

of prominent English Congregationalists and was adopted by the meeting at Cardiff after full discussion, with practical unanimity. It is to be remembered also that this meeting was composed of pastors and representatives of individual churches.

The working of this new scheme will be watched by us with great interest. The London *Christian World* says that the questions recently stated in *The Congregationalist* as of most importance to our National Council are the very problems which English Congregationalists are grappling with in their re-constitution discussions. It is noteworthy that the council which is to represent English churches must have at least one-half of its members laymen. That would mean a radical readjustment of our National Council membership.

The Bounds of Fellowship

Is Congregationalism to be considered among the denominations as a refuge for those who come to reject the accepted doctrines of their own Church?

This question is asked us by a Congregational pastor. It is prompted, we understand, by the proposal of a minister who finds himself out of sympathy with some of the doctrines of the Westminster Confession to seek fellowship among Congregationalists. Our questioner says, "If the brother has such a regard for Presbyterianism that he is willing to get out, why not have an equal regard for Congregationalism by staying out?"

We are not passing judgment on any specific case. There are general laws of fellowship which it is a matter of honor for ministers to obey. If one finds himself out of sympathy with the aims of his denomination, with the spirit which animates it, and with the beliefs which create its motives, he will not continue to hold office as a teacher in it unless he has ceased to believe that he ought to be upright and truthful. If he has ceased to believe this he may wait to be deprived by official act of that which an honorable man would have relinquished voluntarily.

But what if he is possessed by faith in God, love to Jesus Christ, and the desire to bring his fellowmen into fellowship with God, while he has changed his views concerning some of the doctrines of the creed of his church? In all Protestant churches liberty is allowed to the teacher who is loyal to Jesus Christ to consider the revision of the creeds. The degree in which this liberty can be exercised without disturbing the peace of the church differs in different denominations. But no revision would be called for by ministers unless they had ceased to believe the statements which they seek to have changed. Many ministers of the Presbyterian Church, for example, had ceased years ago to accept certain declarations of the Presbyterian standards. When the number grew to a majority sufficiently large, they brought about the adoption by the General Assembly of a restatement of faith. It would not have been wise for those to leave the church who rejected the doctrines which have been left out of the amended confession or relieved of offending assertions. That would have created a schism.

But is the Congregational denomination a refuge for ministers who are pos-

sessed by the conviction that they have a message from God to give to their fellowmen, yet who are made uncomfortable in churches that insist on detailed statements of doctrine which some ministers feel that they have outgrown? The practical answer to that question rests with the Congregational association or conference to which such ministers apply to be received into fellowship. Congregationalists as a denomination have no general confession, nor are their ministers required to subscribe to any specific doctrinal standards. Certain formulated statements, such as the creed put forth by the National Council commission of 1883, have wide acceptance as representing in substance what Congregationalists believe, not as affirming what they must believe. Individual churches also have creeds, most of them, like those above referred to, being regarded as testimonies rather than as tests of fitness for fellowship.

Individual instances of ministers seeking entrance are usually determined, as we believe they should be, as much by the character and spirit of the applicant as by his specific statements of belief. The doctrinal basis of the fellowship of Congregational churches is as clearly apprehended as the constitution of the British Empire. Some men have come to us from other denominations whom it is an honor to Congregationalists to have received. For example, Prof. Henry Preserved Smith, who was suspended from the ministry by the Presbyterian General Assembly, has found a refuge with us, and his Christian scholarship and life continue to enrich the whole Church of Christ. Professor McGiffert, practically forced out of the Presbyterian Church, has found, we believe, a home and a hearty welcome among Congregationalists. We are confident that most of them would join in our prayer that God would send us many more such men, who seek reasonable liberty in the use of their knowledge and in the exercise of their Christian faith.

On the other hand, some have remained in the Congregational fellowship too long, after they had become conscious that they were out of sympathy with their brethren. We will not name any of them. They have gone out with more or less excited protests, and are probably more at home where they are. One, for instance, is an independent evangelist, another is championing the cause of wage-earners against the Church, another has chosen the theatrical profession, another has gone to an insane asylum, and several have quite disappeared from public view.

We rejoice that Congregationalism has life enough to continue the process of fermentation by which we have confidence that foreign elements will be eliminated, while it will find and receive new elements which will increase its usefulness in giving to the world the gospel of Jesus Christ the Son of God.

The Presbytery of Nassau is endeavoring by negotiation with Rev. S. T. Carter to avoid taking action in his case which will involve a trial for heresy, or declare that men who think as he does may not remain in the fellowship of the Presbyterian Church. Mr. Carter's original letter to the presbytery should have made it clear that he is not in a temporizing

mood, and that he wishes a decisive answer soon. He intimates his intention to join the Manhattan Congregational Association if dropped from the presbytery.

Our Ideals of Uplifting

The life that has never ministered to others is incapable of sharing the eternal life of the kingdom. Christ taught us that very solemnly and wisely when he made ministry to others the judgment test. The true disciple is not merely to be uplifted, but is to uplift. The most practical of questions for the child of God are, "How can we help the poor, the stranger, the prisoner?" For these are the classes which our Lord expressly included in his judgment picture. Self-giving to those outside the circle of our own immediate affection is the expression not only of our life with Christ, but of Christ's life in us which alone takes hold on the eternal life.

Just at this time of the year comes the celebration of Prisoners' Sunday. It may be that no one of us may have opportunity of service in this direction. But we may all ask ourselves whether we are guilty of the unforgiving and untrusting spirit which makes the way of the released prisoner so hard. We can inform ourselves as to the work which others are doing for the instruction and relief of men who have sinned against society and paid their penalty and who come out seeking to re-establish an honest man's position in the world.

This is only one of the opportunities of helpfulness which the varieties of fortune and misfortune, of well and evil doing, of concealment and discovery in our social order offer to the Christian. We must test ourselves, asking whether to any of the needy, whom Christ called his brethren, we are offering the hand which uplifts and helps. A life barren of services in Christ's name is an unblessed life, but even little services of ministry and help are recognized and honored. We are to visit the prisoner if Christ gives us that opportunity, but we are to help and minister to all who come within our range. The essential thing is to be so in sympathy with the Father's desires for his children, with Christ's life of loving service and with the purposes of his Spirit that our souls shall be as springs of blessing in the place where God has cast our lot.

This desire and purpose of helpfulness is not a thing which comes by chance or is best served by impulse. It demands that thoughtfulness and consideration which must be given to every enterprise which becomes successful in this crowded world. The motive need not at first be love of our fellowmen, though it will surely come to that at last. In the words of our Lord himself, we minister to others who have need—the poor, the sick, the prisoner—what it is given us to do for the love of Christ. In the light of that affection, the whole world stands transformed. We forgive as he has forgiven. We minister as unto him, and the result at last is sure to be that those whom he loves we find reasons for loving also.

Our Handbook Topic for the Midweek Prayer Meeting, Oct. 23-29, Matt. 25: 31-46; Luke 6: 27-38.

In Brief

The president of the St. Louis Exposition says that Sunday closing has cost the exposition \$1,000,000. Everything that is worth while costs something.

The county finances and school fund accounts of Kansas need investigating, says Governor Bailey, and that state is to follow Missouri with a purging process.

Rev. J. H. Jowett of Birmingham diagnoses the condition of the Christian Church today as due to "too much mental commerce with an 'it' instead of ceaseless communion with 'Him.'"

The Westminster affirms that Calvinism is subscribing to the will of God as far as one knows it. That is Arminianism, too. But we thought Presbyterian Calvinism was subscribing to the Westminster Confession.

The New York *Observer* apologizes to its readers for its cover picture of the previous week. It did look queer to see those women in corsets standing unconcernedly on the forehead of our venerable contemporary.

It really looks as though cheaper postage on letters to foreign countries is in sight. It would do a great deal to bring the nations into closer relations and better understanding, and not a little to promote the cause of peace.

At the Republican Club dinner last week Senator Foraker made the statement that a school teacher in the Philippines said the only trouble they had with the little Filipinos was to make them go home when it was time for school to close. The American school teacher has her troubles, but this is not one of them.

The Baptists put their national anniversaries in May. This year Congregationalists have put theirs in October. It seems to us, and to many pastors who think October the most important month in the year for them to be at home getting their churches into working order for the coming season, that the Baptists are the wiser.

We hope that a somewhat general omission of D. D.'s from the accounts of our national meetings will be pardoned. If inserted after all the names to which they have been attached by the trustees of colleges, they would occupy a good part of a column, which is urgently needed for our excellent and readable reports.

During the last twelve months, according to a statement in the *Manufacturer's Record*, the output of automobiles exceeded in value by \$20,000,000 all the locomotives built in this country. This is an enormous growth of an industry hardly five years old, and points to great approaching changes in our ways of traveling.

What Mr. Parker would do with Turkey if he were to be elected President we have not the slightest idea, but if Mr. Roosevelt is elected President, it will be surprising if he does not find a successor to Mr. Leishman at the Porte. Mr. Jeasup's letter on page 588 is not very sweet to the taste nor a delightful morsel under the tongue.

The Minnesota pastor who supplemented his list of nine new subscribers for *The Congregationalist* with the remark that he would send more after his return from the National Council, evidently had faith in the successful development of the new propaganda, and indicated by his action one of the most successful methods of carrying it on.

Idealists in Great Britain for a few years past have been deploring and denouncing materialism in general. Rev. R. J. Campbell of City Temple, in an article in *The National Review*, has been more specific and has singled out the artisan class, and the cable re-

ports him and his house as being under police protection as a consequence.

It is a shrewd move on the part of the publishers of Charles Wagner's books and the projectors of his lecture tour, to begin the publication in several of the leading Sunday newspapers, of the text of his celebrated book, *The Simple Life*. It will create popular interest in him while he is in the country, increase the size of his audiences and the sale of his books.

All Presbyterians in Scotland are called on by unanimous resolutions of the Assembly of the Established Church to celebrate next year the four hundredth anniversary of John Knox. Two branches of the Presbyterian Church in Scotland, or rather a branch and a twig—the United Free and the Free—are celebrating this present year by giving each other plenty of hard knocks.

A Boston *Transcript* correspondent writing from French Lick, Ind., has described with circumstantial particularity the gambling hell at that resort which Mr. Taggart, chairman of the Democratic National Committee, runs and profits by in defiance of law. It is knowledge of this and other similar facts that has led some of the Republican cartoonists to picture Mr. Taggart in a suit covered with the devices which adorn playing cards.

The kindness of heart of the late Hon. H. C. Payne, Postmaster-General, is shown by the provision of his will ordering an annuity to his boyhood's school teacher, in western Massachusetts. If more men who gain wealth would thus make comfortable and happy the noble women to whom they owe so much for early training and preparation for life's toil and success, the last days of many a maiden pedagogue would be made cheerier and freer from concern because of the howlings of the wolf.

There is a new variant in heresy trials in Missouri. A Lutheran pastor in St. Louis has brought suits against eighteen members of his church who circulated reports that he was a heretic and false prophet. In consequence his life has been threatened and he wants \$20,000 actual and \$25,000 punitive damages. This is a plan that Lyman Beecher, Albert Barnes, Horace Bushnell, and—not to become too contemporaneous—never thought of. "How much better it is to be prosecuted than to prosecute," wrote F. D. Maurice to Bishop Argyle. Mr. Janzow thinks otherwise.

The Anglican Bishop of Zanzibar sensibly discusses the use of ritual in missionary lands and the principles which must govern churches with formal orders of worship in dealing with native Christians. "They (ritual orders) must not be prematurely thrust on the natives," he says. Why? Because they confuse the means with the end. When Phillips Brooks came back from India and Japan he paid his respects, at the next Protestant Episcopal Church Congress he attended, to the unwisdom of much that he had seen abroad in the imposition on Orientals of Occidental forms of architecture, ritual and doctrine. It is not the order of nature so to do.

The chairman's address at the recent gathering of the Congregational Union of England and Wales, by Rev. Dr. Albert Goodrich, puts him squarely on the side of that ever-increasing number of Christians who conceive of the gospel in terms of social salvation. "The better understanding of Christ's teaching concerning the kingdom of God," he said, "and the absorption of the doctrines of evolution, heredity and environment have in these later days quickened in all the churches the consciousness that their mission is not only the saving of individual souls, but also the producing of conditions, economic and social, which are just and favorable to godly and righteous life, the establishing of the kingdom

of God, wherein are political righteousness, social peace and religious joy."

Pencilings

BY A PERIPATETIC

I saw Henry James and William James together not long ago. My impressions? Well—to be brief, William looks as if he were the man to write *The Will to Believe*, and Henry looks as if he might write *What Maisie Knew*, *con amore*.

The Christians prominent in the Peace Congress were constantly made aware of the presence among them as delegates, from continental Europe but also a few from England, of men who are out and out agnostics and secularists; and the individualists also were clashing with the Socialists. This being so, the unity of opinion and action on the single issue that bound them together is the more remarkable. It is typical, moreover, of that differentiation of opinion on many matters and agreement on one, which temporarily makes associates of men today working for specific ends, but which co-operation works steadily and surely against the dogmatic, partisan spirit in all things. A Christian who works shoulder to shoulder for peace with an agnostic, and finds him a noble man though irreligious in the conventional sense, never can be an indiscriminating denouncer of agnosticism.

The Protestant Episcopal Convention has been notable for finely arranged mass meetings, where large men have dealt with large themes in a large way; but non-Episcopalians have not had a ghost of a chance to see or hear; and consequently the impression on the non-Episcopal public, save as derived from press reports, has been small. An exclusive Church has had an exclusive convention. It would have been more strategic, with so much talent available, to have arranged open meetings for all who cared to attend.

Watching the debate on the proposed new canon on remarriage of divorced persons, as carried on in the committee of the whole, I was impressed with the deputies' desire to suppress the rhetorical type of speaker, and by their insistence on reality in debate. Speakers who defied this sentiment suffered for it.

It is evident that two forces are operating to lead the Protestant Episcopal Church into a position of strictness surpassing its present advanced position. One is the growth of the High Church party with its sacramentarian conception of marriage, and the other is alarm among Broad and Low Churchmen at very evident social phenomena hostile to the family, of a disturbing kind, alarm that has caused men as broad and non-sacerdotal as Bishop Greer to stand for the Church's refusal to remarry divorced persons, whatsoever the cause.

The testimony of the laity, however, is that for all practical purposes neither the present nor the proposed canon has had or can have much deterrent effect on those who would be likely to wish remarriage; and that the wiser course for the Church is to preach and teach a candid, sensible, lofty ideal of marriage such as would make wedded life happy, divorce unthought of, and hence remarriage unnecessary. In short, what most of the laity and many of the abler clergy contend for, is for preventive action that will be educational prior to marriage, and not punitive action after divorce that will be ecclesiastically prohibitory. At bottom, the debate is one between institutionalism and individualism, between the Roman Catholic and the Protestant parties within the Church; and the wisdom of the Church at present favors a *via media* between the two extremes, hence the vote for the present canon.

An Epochal Annual Meeting West of the Mississippi

The American Board at Grinnell, Io.

A New Era Begun in Foreign Missions

LEADING CHARACTERISTICS:

The old-time enthusiasm coupled with the purpose to strengthen and modernize the Board. Overflowing congregations the rule at all the sessions.

IMPORTANT ACTION TAKEN:

Election of Rev. C. H. Patton, D. D., as home secretary.

Decision to increase the corporate membership to 500 and to elect men for terms of five years instead of for life.

Decision to continue the *Missionary Herald*.

Journeying from the Atlantic and the Pacific, the Great Lakes and the Ohio River, some by easy stages from city to city, and some on swift transcontinental expresses with little tarrying by the way, the clans of Congregationalism began to cross from other states into the borders of Iowa last week Monday, to occupy the land for the following ten days at two important historic centers of Congregational learning and zeal.

To Grinnell they went first—that well favored town founded a half century ago and maintaining ever since its record for sobriety, democracy and appreciation of the good, the true and the beautiful. To the labor and forethought of the pioneers, who knew how not only to plant trees and make them grow, and to create beautiful and fertile farms, but to found and maintain churches, schools and colleges, is due the present status of this community of 4,500 persons, who seem to possess all the outward advantages and inward inspirations that go with life in the older sections of the country.

THE HOSTS

Rev. E. M. Vittum's strong church of 900 members, and Iowa College, headed by President Bradley, Professors Noble, Buck and Steiner and other devoted members of the faculty, who are widening the influence of the institution into which L. F. Parker, George F. Magoun and others of the former generation put so much of their life-blood, joined in the entertainment of the Board. It was quite a task to care for 150 corporate members and 300 guests besides—a far larger number than ever assembled at a meeting-point so far West, but Methodists and Baptists were hardly less ready than the direct ecclesiastical descendants of the Pilgrim Fathers to open their homes and hearts. Royal autumn weather, mild and beguiling, was vouchsafed the visitors. The handsome stone edifice furnished all needed facilities, and in its garnishing of golden autumn leaves the platform, spacious enough to accommodate all the officials and the leading speakers from session to session, was the center of interest for two days and a half. There, promptly at half-past nine on Tuesday morning, President Capen called the fathers and brethren to order, and to them Dr. Bradley spoke fitting words of welcome, which President Capen as warmly reciprocated.

ACCOUNT OF STEWARDSHIP: APPEALS FOR RE-ENFORCEMENTS

To Treasurer Wiggin fell the duty of presenting both the annual report of the home department and that of the treasuryship as well. Salient points were the commissioning during the year of thirty-nine new missionaries; commendation of the increasing interest on the part of pastors and of co-operating committees; the further development of the plan of connecting individual missionaries abroad with individual churches in this country, 286 of which are now enrolled in the Forward Movement; the large amount of litera-

ture sent out by Secretary Hicks's young people's department; correspondence with 111 mission study classes; a gain in contributing churches of 153, bringing the total up to 3,789 that contributed in some form to foreign missions, and swelling donations, especially in August, so that the year closed with a debt of only \$22,714, when a larger deficit had been anticipated. The total receipts were \$725,570. These statements from the home office were supplemented by a comprehensive and informing account of the work carried on throughout the country by District Secretaries Creagan, Hitchcock and Tenney.

An effective addendum was the address by Rev. F. E. Clark, D. D., of the Prudential Committee, on the subject, A View of Foreign Missions in Two Hemispheres, based on observations made during four journeys to the other side of the world, during which he visited nearly every mission of the Board. It was a forceful appeal for larger gifts. Such enlargement is due to the missionaries, in view of their character, attainments and devotion; is desirable for the sake of the givers, in order to deepen their own spiritual lives, and supremely for the sake of Christ.

Other contributions to the meeting from the official circle were Sec. James L. Barton's special paper on The Abiding Kingdom, and President Capen's address, Disloyalty and Its Remedy, liberal quotations from both of which were printed in last week's *Congregationalist*; while Sec. Judson Smith reviewed the progress of the last twenty years, during which he had held his present office. He showed that, while few new fields had been entered since 1884, the work had made steady progress in intensive development, in a more than doubled membership in the churches, in a larger and much better qualified native ministry, in increasing efficiency in school, colleges and hospitals. The native contributions have doubled in ten years.

In Western Turkey the efforts of our Government to secure for American citizens and institutions the concessions granted to the principal European nations have resulted in definite pledges from the sultan, and in a recent firman for the building of Pera church. In Central Turkey the Home Missionary Society has a definite plan in operation to lead to entire self-support in sixteen years.

In North China the missionaries are working without molestation, the membership of the churches is nearly equal to what it was before the Boxer outbreak and the numbers received on confession of faith the past year greater than in any one year in the whole history of the mission. This has also been one of the most successful years in all the history of the Foochow Mission. In the Micronesian field the new Morning Star will be hailed by the missionaries as the best of re-enforcements. The new work in the Philippines is encouraging. In East Africa the industrial school at Mt. Silinda is more than meeting the expectations of the missionaries, and this field and the Zulu Mission are growing together in a series of outstations connecting Beira and Mt. Silinda.

THE PLATFORM WORK IN GENERAL

From two of the most noteworthy of the many deliverances of the session—Dr. Reuben Thomas's sermon and Mr. Capen's presidential address—*The Congregationalist* quoted extensively last week. To Dr. Thomas's discourse on Enlargement through Service, in which he portrayed powerfully the healthful reaction of interest in foreign missions upon those who cherish it, a great congregation lis-

tened attentively for the entire hour which its delivery occupied. It led up appropriately to the sacrament of the Lord's Supper, which was administered by two honored veterans, ex-Pres. George Washburn of Robert College and Dr. Ephraim Adams of Iowa. President Capen spoke with his customary fervor and directness, his theme, Disloyalty and the Remedy, being illuminated by many pertinent illustrations drawn from wide observation and his own untiring activity in missionary lines. Pointing out the increasing wealth of the nation, he pleaded for the devotion of a greater share to Christian ends.

Rev. C. R. Brown, D. D., of Oakland Cal., brought the sparkle and breadth of the Pacific itself to the discussion of his subject The New Pacific and made the blood of his hearers tingle with a realization of what the commercial developments and national upheavals in the lands which that mighty ocean touches, may mean from the Christian point of view. President King in depicting The Significance of Missions to the College Trained Man was clear, weighty and impressive. Dr. Harlan P. Beach, just back from the seething centers of India, China and Japan, radiated good cheer and hope touching the progress of the work, while not overlooking the hindrances in the way. His address was a bugle call to new confidence and energy.

DR. STRONG'S INSPIRING ADDRESS

No stronger impression was made by any speaker than by Rev. Sydney Strong, D. D., reporting for the Deputation to Africa a year ago. The fact that his wife, who accompanied him on the expedition, died at sea on the way home, Oct. 11, 1903, exactly a year before, lent peculiar tenderness to his words, and the noble way in which he subordinated his own personal sorrow in order to point the lessons which had come home to him excited the admiration and touched the hearts of all who listened. He urged that more frequent use of the deputation method be made by the American Board. If Secretary Smith had gone to Africa twenty years ago, and as often as once in two years since then, certain losses on the ground would have been averted. Field secretaries should be sent frequently around the entire circle of the missions to give unity and progress to the work, to correct tendencies to over-individualism, to harmonize the missionaries and the natives and to seize upon strategic points for advance. If such secretaries spent six months at home after every six months on the field, they would bring a fresh, strong message to the churches. Moreover, the missionaries ought to be utilized more for increasing the financial resources of the Board.

In closing Dr. Strong dwelt upon the motive which alone could make effective all methods employed. "The one thing needful is the compassionate heart of Christ." "We must sacrifice, either voluntarily or through God's compelling Providence, before we can love to the point of power." As he said these words, along with a delicate personal allusion to what he himself had sacrificed and to the great love for Africa thus begotten in his heart, his hearers felt that they were being brought close to the central nerve of the missionary movement at home and abroad.

OTHER PAPERS AND SPEAKERS

Rev. J. B. Gregg, D. D., of Colorado Springs, Col., read a paper on the debt of the American Board to Western colleges. He showed that, although for the first twenty years the Western college gave no missionary to the Board, in the last decade the number of missionaries

from the Western colleges exceeded by one-half the number from the Eastern.

Rev. J. E. McConnell of Northfield, Minn., in reporting upon the missions in Secretary Smith's care pointed out the new era in missionary enterprise, shown in a well-equipped native clergy; in the transfer of our missionaries from work in local churches to superintendence; in a clearer understanding of the relation of Christianity to other religions; in greater co-operation between various missionary societies now uniting in educational and hospital work.

In reporting upon the home department, Rev. Rockwell H. Potter of Hartford, Ct., spoke tenderly of the corporate members who have died during the year and noted the special loss in the passing of Dr. Elijah Horr and W. P. Ellison. He urged the completion of the twentieth century fund, and a greater reliance upon the gifts of the living.

In presenting a report upon the missions and the care of Secretary Barton, President Penrose of Whitman College prefaced his résumé with the remark that he considered the method of hurried reports upon reports as clumsy and antiquated. He thought that every corporate member should study the original report for himself and that it should go directly into the churches. His report closed with a recommendation that there be an increase in personal superintendence of missions through the appointment of missionary secretaries to work under the Prudential Committee, dividing their time between the home church and the foreign field. This recommendation was referred to a special committee.

THE MISSIONARIES THEMSELVES

Many effective things were said by able and eloquent pleaders for missions; but no argument was so forceful as the argument of the missionary himself. To hear such men as Hiram Bingham, the veteran of the Micronesian field; John L. Dubé, one of the first fruits of Zululand; J. D. Eaton of Mexico; S. L. Gulick of Japan, author of standard volumes; and Robert A. Hume, the scholar and practical philanthropist of Ahmednagar, was enough to convince and convert the most lukewarm. If the addresses of these men were the most striking, because of something in circumstance or personality, it can be truthfully said that no missionary was dull and most of the other speakers were exceedingly effective. The tidings came from all quarters of the world besides those already mentioned, Rev. W. L. Beard representing the work in the Foochow Mission, China; Rev. J. K. Brown, Eastern Turkey; Rev. Dr. A. W. Clark, Austria; Rev. Dr. Robert Chambers, Western Turkey; Charles R. Hague, M. D., Southern China; President Hastings of Jaffna College, Ceylon; Rev. Lewis Bond, Macedonia; Rev. S. C. Bartlett, Japan; Rev. F. E. Bates, East Africa; and the reports were inspiring recitals of great things done and suffered for Christ's sake and the gospel's. The introduction of the eight missionaries going to their fields for the first time was an affecting scene, and the farewells and Godspeed were fitly spoken.

A GIST OF IMPORTANT BUSINESS

Prominent among the transactions was the election of a home secretary. The report of the special committee nominating Rev. Cornelius H. Patton to that office was presented by Mr. W. A. Benedict of St. Louis, who set forth succinctly the varied qualities demanded by the office and expressed the unanimous conviction of the committee that the man chosen would meet those severe demands, although his departure from Missouri would be a great loss to Congregationalism there. Apparently the corporate members needed no such indorsement of Dr. Patton, for they elected him unanimously.

The question of continuing the *Missionary Herald* as a separate organ was thoroughly

handled by a special committee headed by Pres. Cyrus Northrop, which made a unanimous report favoring such continuance as wiser, for the present at least, than experimentation with a consolidated missionary magazine.

But the matter which caused most debate and excited keenest interest was the report of the Committee of Nine, appointed last year to consider modifications in the framework of the corporate membership. This committee, of which Dean Sanders was chairman, reported in print on the opening day, and, as its recommendations became generally known, their radical character raised questions and uncertainties in many minds. So when the subject came to discussion at the business session, interest was tense. The main effect of the changes recommended would be the enlargement of the corporate membership to five hundred, partly through the initiative and nomination of local and State Associations and of churches contributing not less than a thousand dollars annually. Another proposition was that hereafter the term of service of corporate members be five years, with an opportunity for re-election; and still another, that all the existing corporate members be requested to accept the five years' limitation of membership from October, 1904.

To the thousand dollar clause Pres. Cyrus Northrop, Drs. L. H. Hallock, George A. Hall, Doremus Scudder, W. E. Park and John De Pen objected strenuously. It was defended by Messrs. Sanders and Boynton of the committee and by E. H. Pitkin, but it was lost by a vote of 58 to 34.

Not less animated was the discussion on the proposal that men now in the corporate membership be asked to accept the five years limitation from October, 1904. Though there was considerable objection to it chiefly on the part of the older members it was retained by a vote of 44 to 40.

On the main question, Drs. F. A. Noble, J. R. Thurston, R. T. Hall and G. E. Hall argued for postponement, but Dr. Moxom counseled immediate action and the report as amended was adopted by a vote of 55 to 27. It appears on page 568.

The present officers of the Board were re-elected and these four men chosen as members of the Prudential Committee for three years: Rev. W. H. Davis, D. D., H. A. Wilder, Rev. E. M. Noyes, Rev. J. H. Denison.

COMMITTEE TO NOMINATE NEW MEMBERS

1 year, Rev. James W. Bixler, Thomas C. MacMillan, Rev. John R. Nichols. 2 years, Rev. Nehemiah Boynton, Judge John H. Perry, Rev. Edward L. Smith. 3 years, Rev. Frank K. Sanders, Rev. C. H. Daniels, David Fales.

THE FAREWELL SESSION

In President Capen's opinion, the last session carried the interest to a point never before equaled in a final meeting. Several good speeches from missionaries and one exceedingly good from Miss Porter of China, the presentation of eight or ten new recruits, whose earnest young faces and modest words met the demands of the hour, and the quick raising of \$6,000, in response to the generous initiative of E. H. Pitkin and others in the Second Church, Oak Park, Ill., to provide for the opening of a new station in Beira, Africa, as a memorial to the lamented Mrs. Sydney Strong, made up a rich program. Then came an eloquent address from Rev. E. M. Vittum, D. D., the local pastor, who had been untiring in his efforts to promote the ease and pleasure of the delegates; and, at his request, Mrs. J. B. Grinnell and Professor Parker rose to their feet to receive as representative pioneers the salutations of the house. And of course President Capen had the right word to say before adjourning the assemblage.

NEW CORPORATE MEMBERS

Massachusetts: Rev. John H. Denison, Richard B. Borden; Connecticut: Rev. Rockwell H. Potter, Rev. Henry C. Woodruff; New York: Harry A.

Flint; Maryland: Rev. Oliver Huckel; Ohio: Rev. John W. Bradshaw, Irving W. Metcalf; Michigan: Rev. R. W. McLaughlin, H. J. Hollister; Iowa: P. A. McCornack, L. H. McMurray; Missouri: J. K. Burnham; Kansas: W. M. Crosby; California: Rev. H. M. Tenney.

CHIPS FROM THE BOARD

And even the boarding-house keepers wouldn't take any pay.

Anyway the "thousand dollar church" got a lot of advertising.

One hundred and forty corporate members sent letters of excuses for absence.

It was standing room only at several of the day sessions, and both evenings overflow meetings had to be organized.

The audience on Tuesday morning filled nearly every seat in a church whose capacity is 1,200, shortly after ten o'clock.

It was cheering to find the Pilgrim Hymnal in the pews at Grinnell and the congregational singing was unusually hearty.

Nearly half of the inhabitants of Grinnell are members of Protestant churches. How many cities in the United States can even approximate that status?

Former students at Yale got together one evening around a banquet table, listened to Dean Sanders and expressed and strengthened their loyalty to the institution.

The applause which followed Dr. Hume's characterization of himself as "R. A. Hume, maker and mender of men and boys," showed that his hearers sensed its fitness.

As they had opportunity, the college boys and girls drifted in and out of the sessions, and their fresh young faces added a vivacious element to the personnel of the assemblage.

Dr. Hillis, Editor Albert Shaw and other men known throughout the nation, once sat as pupils in the plain old buildings that used to comprise the entire equipment of Iowa College. That may partly explain their careers.

It is natural to say "fathers and brethren" when addressing the business meetings of the Board. Those who manage our missionary interests are the elders in our Israel. If any considerable number of the younger men are in the list of corporate members they were little in evidence at Grinnell.

The secretary of a sister society whose first meal on Iowa soil was at a railway eating house, quickly realized that he had reached the land of corn and pork. The breakfast opportunities as vociferated by the loud-voiced waiter were summed up as follows: "Ham and eggs, bacon and eggs, sausages and pork chops."

For the first time in twenty-three years' service, Dr. H. A. Stimson, the recording secretary, was not in his place when the meeting opened. New occasions have broken the record of even our exemplary secretary for punctuality; but, *per contra*, there are credits for first attendance from a good many Westerners who never before attended a Board meeting.

The danger of making Christianity too easy was aptly illustrated by Mr. McConnell, who told of an advertisement running as follows:

"We want a girl. Wages no consequence. The children do the dishes. We buy our bread. The lady of the house does her own cooking. No visitors, no sweeping." Nevertheless, it didn't solve the servant girl problem.

The Board will probably meet in Seattle next year, with the Lewis and Clark Exposition at Portland, Ore., as a very respectable side show. The preacher will be Dr. Michael Burnham. In 1906, in all probability, Springfield, Mass., will be the rallying point, with an expedition incidentally to Williamstown in commemoration of the one-hundredth anniversary of the famous Haysack prayer meeting.

One social amenity of the Board meeting was a reception by the president and faculty of Iowa College given on Wednesday afternoon to all attendants. Fortunately the invitation was widely inclusive for only the outer circle in the church saw the inside of the girls' gymnasium and enjoyed the hospitality of President and Mrs. Bradley and the members of the faculty who assisted them. While the people who had no vote were chatting merrily over their teas and admiring the social grace of these Western girl collegians who daintily served them, the corporate members were engaged in the battle royal over the report of the Committee of Nine. There are times when a man may be thankful that he is not burdened with the responsibility of the corporate member.

In the days when P. T. Barnum's genius first made the forbidden pleasures of the circus mightily attractive to church folks, it is safe to estimate that it took twelve grown-ups to escort one child to the great show. The same proportion seemed to prevail at the children's meeting on Wednesday afternoon, at the Methodist church. The grown-up people so packed seats and aisles that it was difficult to locate the few children present. The attraction was the real live missionary. The people seemed to know by name and station each speaker of the morning, and wanted to hear him again. If some of the returned missionaries who are now congested around Boston were sent campaigning in the West, they would get a good deal warmer welcome than they now receive in surfeited New England.

The propagandism for foreign missions was not all done within the church walls. The Young People's Movement, under the leadership of Mr. Hicks, secured headquarters in a spacious store building, and from 8 A. M. to 10 P. M. for three days gave an education in missions through an appeal to the eye. Missionary maps of every description covered the walls, and there were charts to show almost everything from the smallness of our national zeal for foreign missions compared with our appetite for tobacco and chewing gum to the number of Christians which it takes to support a foreign missionary in the various denominations. The exhibit was particularly rich in missionary literature from various sources, and this was carefully studied by hundreds, young and old, who were keen in their search for fresh material for mission classes and societies.

PLATFORM NUGGETS

A Christian is a man who loves those whom he does not like.—*Rev. Lewis Bond, Macedonia.*

With the love of Jesus Christ in your heart you can love a foreigner.—*A Japanese Christian.*

The work of the Iowa Band is a part of the proud history of our denomination.—*President Capen.*

The work of Christian missions is the world's greatest work of co-operation.—*Pres. Henry C. King.*

The principal thing which the missionary is doing is to make a new moral climate.—*Rev. R. A. Hume, India.*

There is a new Pacific. Some mighty angel has been troubling the pool and lame men once asleep upon its banks are taking up their beds and beginning to walk.—*Rev. C. R. Brown, D. D.*

You need not ask us to give, you need not attempt to stir our emotions, if only you will give us a new gospel—the gospel according to St. Hume or St. Haskell or some other of the same spirit which will tell us how Jesus heals the sick, cleanses the lepers and blesses the little children, and we can hear the accents of his voice as he says, "Come unto me all ye that labor and are heavy laden and I will give you rest."—*President Bradley, in address of welcome.*

Changes in the American Board Framework

THE ITEMS OF THE CHANGES ADOPTED AT GRINNELL LAST WEEK

The corporate members of the Board, except the missionaries, hereinafter referred to, shall be elected by ballot at the annual meeting. Not less than one-third of these shall be laymen, and not less than one-third clergymen.

Each local conference on the roll of the National Council, numbering not less than twelve churches, a majority of which has been reported in the two preceding Year-Books as having contributed to the foreign mission work of the Congregational churches, shall be entitled to be represented by one corporate member. Each State Association whose delegates are recognized by the National Council shall be entitled to be represented by one corporate member and one additional corporate member for each 10,000 church members (or major part thereof) beyond the first 10,000. In addition to the above there may be 150 members at large.

Any corporate member who removes from the church, the conference or the State Association which he represents shall thereupon cease to be a member.

Each conference or association entitled to representation as aforesaid shall nominate two persons for each membership to which it is entitled, one of whom shall be a layman.

The term of service of the corporate members elected in and after October, 1903, shall be five years.

Men holding the commission of the Board as missionaries shall be corporate members after seven

years of service so long as they hold said commission.

At each annual meeting a committee on the nomination of new members shall be appointed by the president, subject to the approval of the Board. This committee shall consist of nine, of whom after the first year three shall be appointed annually. The first committee appointed under this by-law shall be divided by the president into three classes to serve one, two and three years respectively. The committee shall organize by the choice of a chairman before the close of each annual meeting. The home secretary shall be, *ex officio*, its permanent clerk, without vote. Its duty shall be to keep the churches, conferences and associations above referred to informed of their right to representation, to nominate to the annual meeting from the nominees submitted by those bodies the members to which they are entitled, and to nominate suitable persons for the membership at large.

This committee shall make all necessary rules to carry out the provisions of the by-laws relating to membership, shall allot the existing members so far as possible to the first three classes above referred to, shall notify the members of their allotment, and shall request all members elected prior to October, 1903, to accept the five years' limitation of membership from October, 1904.

FRANK K. SANDERS,
HENRY FAIRBANKS,
NEHEMIAH BOYNTON,
CHARLES H. DANIELS,
JOHN H. PERRY,
DAVID FALES,
WILLIAM H. LAIRD,
HENRY A. STIMSON,

Committee.

Out of Catholicism Into the Light

"And yet some one of them must be right. Twenty-five—six—seven, twenty-seven spires pointing heavenward. What shall I do?" So spake a young man, standing at an open window looking out over a large city.

After years of doubt, of soul questioning, darkness and despair, the mighty word of deliverance had been spoken; that cry from Calvary, "It is finished," had reached that struggling soul, and in one instant the sophistries of Rome, its penances, mass, absolutions, its purgatory—all were swept away and the harassed soul exulted in its new-found joy.

It was then the perplexing question arose, "What church shall I join?" As a Catholic he had known but Catholicism and Protestantism, the two churches, and with the faith imbibed from infancy, he had believed the Catholic Church the true, the only, the church the Lord built upon Peter—the only church in which salvation was to be found, and now he had left it. Friends, the old associations, and hardest of all, Mother, was it possible that they were all wrong, and he alone right? Was not this the pride of heart the priest so often warned against? He could almost wish the doubts had never come in. This was almost as hard as the struggle for conscience rest. His soul had slipped its moorings and was vainly groping for light, and now what did he find? Protestantism, which he had known from afar, divided into parties and sects; which one should he join? His soul was hungering for rest. His hopes and longings were all unsatisfied. He was drifting in the darkness like a rudderless ship upon the tide.

One day during the weary quest, he met an old servant of the Lord, an evangelist who, like Finney of old, was going up and down the land like a flame of fire, to whom he poured out his story, his soul thirst, with the ever-present, unanswered cry, What church shall I join?

"What church shall you join? Have you not learned the moment you were converted, the Lord himself made you a member of his Church, that Church which he promised 'the gates of hell should never prevail against'?" The true Church, not the Church of Rome, but his Church for which he died, and of which every saved soul throughout the world is a member, and that by the new birth—not by joining."

But I don't understand. I see a number of

different churches about me. I counted twenty-seven the other day, representing perhaps a dozen different sects. Which one of them is right? If they are all right, why are they divided from one another?"

"My son, get back to the beginning. When the Lord saved the 3,000 at Pentecost, what Church did they join? Do you not see they could join nothing? There was nothing to join. They themselves were the Church. Thus we read, 'The Lord added unto them, daily, such as were being saved.' This was his Church: a body of living, saved souls, ever growing—not a sect or a denomination, but all one in himself."

"But was there not a meeting—a public expression of this church—a coming together?"

"Yes, there was a coming together, and he himself had promised to be in their midst to lead them, to guide them. You will find them meeting throughout the Acts."

"But how did they meet? What were they called? Who was their minister?"

"They certainly came together at least weekly, to remember their Lord in the breaking of bread as he commanded. The only name we know by which they were called, was the name 'Christian.' There was no minister in the sense you are using the term. The Lord had given them gifts, and he by his Spirit used these different gifts to edify the whole. The Church thus having come together in one place subject to his Spirit and Word, was a beautiful witness to the world about them for their absent Lord. When division arose and men drew disciples after themselves, this public unity was destroyed, the outgrowth of which are the numberless sects by which we are surrounded, of which Rome itself is one."

"But these, as you said, were the early days. There can be no such meetings now."

"Why not? The Lord is ever faithful. His Word is ever sure. 'Where two or three are gathered together in my name there am I in the midst.' Is not this just as certain as 'He that believeth hath everlasting life?' Praise his name there are little companies of his saved ones here and there throughout the land who come thus together in dependence on himself—guided by his Word, led by his Spirit, seeking amid much failure to maintain the unity of the Spirit in the bond of peace."

"Do you know of any such meeting in this place?" eagerly asked the young man.

The next Sunday found our young convert in a strange place—a large upper room with nothing to attract the eye, no lofty organ, no pulpit, a small company seated around a table on which was a loaf and a cup of wine. A deep solemnity was over all. Each had his Bible and hymn-book. A hymn was given out, another led the meeting in prayer. One rose and gave thanks for the bread which was passed from one to another; then another gave thanks for the cup which was passed in the same manner. No one took the place of leader, and yet there was no clash—a beautiful harmony and note of worship pervading the whole meeting.

This was long ago. Twenty-five years have passed and still that little company meet, grown in numbers, many of the original few passed on to meet their Lord. Our young friend found his place among them, and O, the soul rest, the peace of mind! No more groping in the dark, no more weary searching for an anchorage for the soul.

Calvary's Cross for salvation—
The place of his name for worship.
Till he come!
Even so Lord Jesus come.

JACOB STRESSENGER.

The steady and substantial growth of temperance sentiment in England is shown by statistics relative to our Congregational clergymen there. Twenty-five years ago only 768 out of 2,000 clergymen were total abstainers; today 2,500 out of 3,000 are.

A Reason for the Faith that Is in Us

By R. F. Horton, D. D., London

II.

Now, taking the four cardinal points which were stated in the previous article—the kingship and fatherhood of God, the sonship and brotherhood of man, the redemptive power of Christ, and the life everlasting, let us raise the question whether these ideas and forces do not constitute the highest conception of the world and of life that men have formed, and offer the fairest prospect of genuine and lasting progress.

Look for a moment at the first principle and candidly ask whether any theory of the world and of life is more probable than that the origin and development of things are under the control of a sovereign intelligence which works towards a predestined end, and is a moral force—in a word, Love. For example, in our own time the one reasoned theory which stands in competition with the Christian idea is that of the late Mr. Herbert Spencer. It will be remembered that he relegates to the Unknown the real power that originates and directs evolution. But is it probable that the power which produces our human intelligence, our emotions, and our moral nature would remain unknown to the creatures that it has produced? Is it not intrinsically more probable that in the intellectual, moral and spiritual nature thus produced will be found the evidence, the witness of that power, otherwise unknown, which has produced it?

I mention Mr. Herbert Spencer's doctrine merely by way of example. I might cite the teaching of that mystical and suggestive writer, Maurice Maeterlinck, and urge the same inquiry. According to this mystical view of the world the only divinity is the human. God emerges in the later results of evolution; the idea of justice and, indeed, morality and religion, come into being only when men are developed to a certain point. But is this an intelligible or probable theory? A little child, when he comes to know and to reflect, can explain himself by the fact that he was born of human parents who knew and reflected before him. But could he explain himself without those parents? Would thought be satisfied by saying that it was its own creator? And humanity is a great child which when it comes to its intelligence and self-consciousness, may account for itself by referring to its parentage for its self-conscious and intelligent being, but can never be content with the grotesque notion that being unintelligent, it produced its own intelligence, and being without consciousness, it made itself self-conscious.

It must not, therefore, be thought that the main idea of Christianity—the kingship and fatherhood of God—is a poor remnant of primitive anthropomorphism. It is, rather, the highest product of the highest and most earnest thinking and the wonder of it lies in the fact that it was achieved in the simplicity of that human life which began at Bethlehem and ended on Calvary.

Or look for a moment at the idea that

men, as the subjects and the sons of God, form essentially one body and one family. As we follow the lines of social evolution this idea is slowly and toilsomely reached. It has dawned upon the modern mind and is expressed in the term—the solidarity of humanity; and it is the one purpose of all those who are seeking a genuine social development to give the idea a practical effect. May we not say that it is the burning thought of our time to find a method of bringing nations and races into harmony, of bringing classes and interests into genuine co-operation, of making men, not in theory only, but in deed, love one another and find their good in "widest commonality spread?"

Yet this, which is the master-thought of our time, is the great idea of Christianity. Strictly speaking, it emanates from the gospel, and not from philosophical speculation or scientific research. That men are brothers and should live as brothers is not an idea which is obvious, though when it is stated it must immediately fire the imagination of mankind. It was stated in Christianity and immediately the ideal was formed, that all men, as the children of the one Father, should "love one another with a pure heart fervently," should find their life in service, and should readily die in order to bless others.

But there is all the difference in the world between conceiving high moral ideas, as Confucius and the Buddha did, and securing the dynamic which can give them effect. And the distinctive feature of Christianity is found in the dynamic of the crucified and the risen Christ. Sin is not a theological term, but a practical malady. Deliverance from it is not a legal fiction, but a vital experience. And any one who will candidly examine the facts in Christendom and in the wide realm of heathendom, where the Cross is steadily winning its way, will discover that everywhere Christ is at work as a practical Redeemer. The story of the Gospels derives its significance from the fact that, as the Gospels themselves promise, a mighty spirit is at work reproducing the redemptive deliverances and transformations which in the Gospel story are connected with the person of Jesus.

For example, in that extraordinary book, *Pastor Hsi*, by Mrs. Hudson Taylor, we have a contemporary record which is curiously parallel to the Gospel narrative. In the last quarter of the nineteenth century a Confucian scholar, a confirmed opium smoker, comes to Christ, and is himself redeemed by him. And then for fifteen years, with the zeal and devotion of a Paul or of a Francis, he labors to save his fellow-countrymen, with the result that thousands are practically delivered from the opium curse, and seven hundred people are brought to Christ and trained in his school of purity, devotion and love.

We are in the habit at the present time of deploring the limited effect of Christianity in Christian society. But it would be more to the point if we soberly ask whether there is any force or any proba-

bility of a force which has worked or will work more effectively. If any system of thought, or any theory of life, or any moral dynamic were presented to the modern world that could in the least compare with the power of the life of the Crucified, as "the power of God unto salvation," we might think of altering our religion. But as this force stands alone, and its competitors, new and untried, like so many pretenders to an ancient throne, do not show what they have done, but only boast what they could do, it is the part of wisdom to employ that force which has been tested and verified in the widening advance and improvement of the Christian centuries and which shows no signs of exhaustion still.

There can be no difference of opinion as to what we desire: that men should live as brothers, pure, unselfish, ready to die as well as to live for the good of the great family. And there need be no difference of opinion as to the one force which can realize that idea. First must be the conviction that One is our Father, even God, and all we are brethren; and that One is our Master, even Christ, and then the power of Christ as the Redeemer from sin, and the living spirit of holiness and love must work upon human hearts and minds to make the conception of the intellect the experience of the life.

And again can it be seriously supposed, after these millenniums of human experience, that any real worth can be attached to human life if the grave ends all? We have, it is true, all felt the noble effort of positivism to find a substitute for immortality in the life of the race, and we have repeated, sometimes with fervor, the impassioned language of George Eliot about joining the choir invisible through thinking of the lives in the future which will be the better because we have lived and wrought. But who can seriously maintain that this hectic enthusiasm has any relation to the flush of health, or that from thin fancies of a noble and skeptical mind can come those living forces which conquer sorrow and despair? When Christ rose from the dead and became the first fruits of those that slept, he founded a positive religion—a true religion of humanity—by giving to every human life the dignity of immortality, and lifting from human experience that dark shadow, that impenetrable gloom which must always remain where even a doubt concerning the future life is entertained.

Opening of the Seminaries

BOSTON UNIVERSITY

The school of theology opened Sept. 14. H. G. Mitchell, professor of Hebrew, gave the opening address on *Prophecy of the Old Testament*.

The Junior Class is more than twice as large as that of last year, numbering fifty, while the Middle Class has twenty-three. There are forty-three in the Senior Class, ten four-year men, thirty-five specials, sixteen post-graduates and one working at Berlin University. Of the students attending the school of theology, eight are women, two being regular students, the others special.

Matriculation Day occurred Oct. 5. Camden M. Coburn (1893), pastor of St. James' Church, Chicago, made the address. In the evening the faculty gave a reception to the students. C. E. S.

A Self-Chosen Pastorate

By Henry Holmes

I was spending a vacation in the newer regions of Minnesota. Too close application to my work, a run-down condition to begin with, then a seige of sickness, had led the doctors to say that I must have entire rest and change of scene. This explains my being in the Minnesota woods.

The nearest railroad point to my stopping place was some miles away, a mere siding, with not even a resident agent, the entire village, if such it could be called by accommodation, consisting of but three or four houses.

It was at this station, waiting for the train to come in one day, that I met an old college-mate, who had studied for the ministry during the years I was fitting for law. We had been close friends in college and had kept up the correspondence for a time after our separation at graduation, but for years now had not even heard from each other.

"Frederick Archer, where did you come from?" were the words that fell from my lips at sight of him.

"And where did you come from, Dick Newell, and what are you doing in the Minnesota woods?" he asked, giving me at the same time a warm, hearty grasp of the hand.

Soon he learned that I was in search of health and strength, and I learned that he had a farm only a mile or so out from the station.

"Farming!" I said, showing my surprise in my voice, "and what turned you to farming after being prepared for the ministry and after meeting with such success in your work?"

"Come over some day, prepared to spend a week with us, and I'll tell you about it," he said.

Not many days after, Fred called to take me to his home for the anticipated visit. He drove a splendid team in a light spring wagon well adapted to the new country and somewhat rough roads. I could not but note his sturdy look, the health that glowed in his face and the strength that manifested itself in every movement of his body.

During the drive and at every opportunity in the home I studied his face. I was haunted by the thought that he had lost his faith, drifted from his moorings, given up his high ideals, and it worried me more than I would have been willing to acknowledge to him.

He had a fine farm, splendidly tilled, well stocked and a comfortable home. Financially, he had not lost anything by the change from the ministry to farming.

But why had he made the change? What had happened that Frederick Archer, the most zealous member of his college class, one of the foremost men of his divinity class, a successful minister for more than ten years, should have taken to farming when but little past forty years of age? He had made no mention of poor health, and I felt sure that if that were the reason he would have said so at once.

At supper, the first meal I ate in his home, he asked me to say grace. I wondered if he had given up the habit. How natural such a proceeding seemed to the children I could not tell, for my head was bowed.

The next morning after breakfast, the servant coming in for the time, he conducted family prayers. His tender prayer, in which he thanked the Giver of all good for his care over us during our unconscious hours, and asked him to guide us during the day in such ways as would make us to grow in spiritual things and increase our usefulness in the world, revealed a strong faith and a complete consecration to God. His hold on him "whom, not having seen, men love," was firm as of old. No, evidently Fred Archer had not drifted from his moorings.

All during that day, Saturday, I hoped he would say something about the reason for his leaving the ministry. But he said not a word.

Sunday we attended upon divine services in the little church a mile away, where a young

minister, just out from the seminary, preached, and where a Sunday school was conducted. Mr. Archer was the superintendent, and taught a large class of young men. It was easy to see that he entered into his work with heart and soul, and that he counted for more than an ordinary man in the work of the church.

Wednesday evening Mrs. Archer, Fred and myself drove to the prayer meeting. Again I discovered that my old friend, with the same zeal for the cause, and his former joy in the work, so far as one could tell, was the moving spirit of the meeting.

Friday evening a company of young people gathered at his home for literary study. That hour opened with prayer. Following it came a half hour of social life, during which I noted the splendid influence of my former college mate over the young men of the circle. Surely he was doing good work, almost as good a work as though he were a regularly settled minister.

After the young people had gone and we were alone, we three, sitting before the open fire in which a big log glowed and crackled, I could stand it no longer.

You haven't told me yet why you left the active pastorate," I said. I used the phrase "active pastorate," for it seemed to me, the more I thought of it, that he was still in the ministry in the highest sense of the term.

"I left the pastorate," he answered, in his quiet, thoughtful way, "because I was a failure in it just as half the ministers are a failure."

"What do you mean?" I asked, startled and surprised. Startled, because his estimate of the proportion of failures was so large; surprised, because he had the reputation of having been more than commonly successful.

"I mean," he went on, still in the quiet, thoughtful way common to him, "that in all my ministry of more than ten years, in two parishes, I never did any work that would not have been done had I not been there. In both fields which I served there were four English-speaking churches, three of which were uncalled for. Four of us were doing what one, or two at most, could have done better. That is, one large, well-equipped building, one strong organization, ministered to and cared for by two men, would have been far more efficient for the building of the kingdom for which Christ died, than the four poorly-equipped buildings, the four weak organizations, and the four men serving them."

"I suppose the two men would not have grown rich had they been given the combined salary of the four?" I suggested.

"I could get along on the salary," he went on after a pause, in which he looked intently into the fire, as though to read there what he should say, "for I was blessed with a wife who could make one dollar do the work of two, and who was sweet and patient through all trials and emergencies. But I could not stand it to think I was doing but a fraction of a man's work. It galled me to think that I, an able-bodied man, and three others, able-bodied men, should be trying to do with four poorly-equipped churches, what two of us, with one well-equipped church and one united organization, could do far better. Why should I give my time and strength to doing part of a man's work?"

He looked up at me as though expecting me to answer. No answer coming, he went on.

"I studied the fields in which my classmates worked and sacrificed, and found the same difficulty. It seemed a common condition, one from which I could not hope to escape." Again he looked into the fire as though he would hear the still, small voice out from the crackling of the burning log, or see the divine writing in the flames that played back and forth, throwing strange shadows on the walls.

"One day I sat down to write a sermon on the Teacher's words, 'Gather up the fragments that remain, that nothing be lost.' Before I finished it, I knew that my days in that parish were numbered. Here was waste of the worst sort. Two out of four men were wasting their time, their lives; money that ought to have been put into one good building, had been put into four, none of them worthy the work for which it was intended. What would have made one good choir was divided into four weak ones, and money that would have secured one good church organ had been given for four inadequate instruments. Men and women that would have made one strong corps of workers were divided into four discouraged groups, and people enough to have formed one inspired and inspiring congregation were split into four listless ones. But worst of all," and he sighed as he went on with his narrative, giving me an insight into his soul for which I thanked God, and laying bare the way by which he had been led, "worst of all, the world laughed at the spectacle, half-despised us four ministers because we were doing but a fraction of a man's work each, noted the waste to which the churches seemed blind, and stood untouched by our ministry, by the work of the churches. Waste, waste, waste on every hand, and in every form. And the words came to me as from the lips of the Teacher himself, 'Gather up the fragments that remain, that nothing be lost.' I seemed to feel the sorrow of his soul, the agony of his heart over the divisions in the ranks of his followers, and I vowed that I would work for him in some other manner, in some other field, anything rather than to be any longer a party to so sinful a waste of money, strength and, worst of all, spiritual influence."

We sat quiet a long time, we three. The clock ticked away, the fire burned low, the crackling had ceased, only the strange shadows played upon the walls.

"You are satisfied with your decision, and your subsequent work?" I asked, no longer thinking of my friend as having left the ministry.

"Yes," he said, his face aglow, his voice full of joy. "The four churches of my last parish have been merged into one, splendidly equipped, ministered unto by two able, well-paid men. The church has an equipment so adequate, and is manned so splendidly by both ministers and laity, that it is a force for righteousness such as the four could never have been. Men are attracted who once stood aloof, and the young people of the town find their richest life and their highest joy in the church. The fragments have been gathered up, and the waste has been stopped."

"You feel you are of use here?" I asked, for his work in the home community had impressed me much.

"Yes," he responded, "I reach more young men in my Sunday school class and in the literary circle that meets at our house, than I ever reached in my pastorate. More young people from these two sources united with this church last year on confession of faith, than united with the churches which I served in any one year of more than ten years' pastorate. The work which I do in the ministry here is not such as will take a man's full time, but no one would do it should I leave it undone, and I have other work taking my time and energy. No one can point to me as a man doing only a fraction of a man's work, and that adds immensely to my influence, especially with the young men."

"Yes," he went on after another long silence, in which our thoughts went to the truth of what he had said as to waste in the work of the kingdom, the peace of God ringing in his tones, his very manner revealing his deep joy, "I'm satisfied with my decision."

A Splendid Demonstration
of Denominational
Strength

The National Council at Des Moines

And Associated Missionary Societies

Four Hundred Delegates.
Features and Addresses of
the Opening Days :: ::

Below will be found a running story of the first two eventful days of the session of the National Council, which convened at Des Moines, Io., Thursday, Oct. 13, together with a summary by telegram of the proceedings of Saturday, Sunday and Monday. We shall complete next week the day-by-day account of this great meeting, which bids fair to exceed in temporary interest and permanent influence any similar gathering of Congregationalists. We shall also report next week the annual meetings held in connection with the Council, of the Congregational Home Missionary Society and of the American Missionary Association and the other Congregational benevolent societies.

Only four hours elapsed between the adjournment of the American Board at Grinnell last week, Thursday afternoon, and the opening of the National Council at Des Moines. But that time sufficed for the conveying of most of the attendants on the former gathering, sixty miles further west by special train through rich Iowa farm lands, smiling in the autumn sunshine to the capital city. Aboard the train and at the station were agile messengers of the Des Moines churches ready to affix delegates' badges and to pilot the way up the city streets lined with solid business blocks to comfortable hotels and boarding houses and to many a pleasant home whose doors swung open readily at the knock of visitors. They were made welcome whether they hailed from the cotton fields of Alabama or the Pacific-washed shores of Oregon and Washington or even from far-off and effete New England.

AS DES MOINES APPEARED

The delegation that came over from Grinnell found already on the ground an abundance of Congregational humanity, drawn from all over the land to this common center for a week of solid meetings. As delegates made their way to Plymouth Church, those visiting the city for the first time began to open their eyes wide as signs of substantial prosperity multiplied on every side and when the half a dozen or more handsome churches grouped near one another on the crest of the hill and constituting what is called the religious ganglion of the city came into view they realized that they were by no means

Far out upon the prairie
Where many children dwell
Who never read the Bible,
Or hear the Sabbath bell.

Instead they were in the midst of one of the best churched and best ordered cities of the country and there was a pardonable twinge of denominational pride in the fact that Plymouth Church playing the part of host to the assemblage fronts the city with a noble edifice possessing in its ornate architecture and spacious interior not a little of the strength and beauty of a cathedral.

THE OPENING SESSION

When Dr. Bradford said: "I am thrilled and delighted with the spiritual anticipations and enthusiasm which are now pervading our fellowship. The unprecedented attendance at this council is a sign that a new day is dawning for our Congregationalism," he interpreted the feeling of many of the 500 and more men who filled the body of Plymouth Church. The splendid congregation had already sung to the tune St. Ann's, that grandest of hymns, O God Our Help in Ages Past; the second chapter of the Acts had been read and he had prayed that the meeting might begin at Pentecost and continue in the pentecostal spirit to the very end and his prayer had closed with the Lord's Prayer in which the united voices were as the sound of many waters. So before the first ten minutes of the week's session had passed there was a general conviction that this council must mark a new era in Congregationalism. It was seen at a glance to represent the strength and capac-

ity of the denomination—ministerial and lay as no assemblage in recent years has done, barring perhaps the International Council of 1899. It looked as if the experiment of massing the various meetings was already a success.

ELECTING THE MODERATOR AND ASSISTANTS

The election of a moderator next engrossed the brethren and a period of tense interest ensued as men were put in nomination and the ballots taken. It was a splendid series of speeches, brief, strong and impressive enough to make one want to vote for every one of the three men nominated. The next national party conventions might well draw upon any of the speakers either to move or to second a Presidential nomination. President King of Oberlin named Washington Gladden, "the first citizen of Columbus, orator, author, ideal pastor, civilian, saint, and Dr. F. S. Pitch ably seconded the nomination. The claims of a layman, Judge John H. Perry of Southport, Ct., were forcibly set forth by Dr. Judson Titworth of Milwaukee, Dr. P. S. Moxom of Springfield, Mass., and Dr. G. E. Hall of Dover, N. H., who made strongly the point that it is a layman's turn to fill the moderator's chair. The third candidate, Rev. Nehemiah Boynton, was no less fortunate in his champions, Rev. W. E. Park of Gloversville, N. Y., and Rev. R. W. McLaughlin of Grand Rapids, Mich. They dwelt upon his influence East and West, the large denominational service already rendered and his special fitness to lead Congregationalism forward just at this juncture in its history.

The first ballot showed 144 votes for Dr. Gladden, 99 for Judge Perry and 98 for Dr. Boynton. On the second ballot, after the withdrawal by Dr. Boynton in favor of Dr. Gladden, he was elected, receiving 232 votes to 92 for Judge Perry and was escorted to the chair by his former competitors, now heartily acquiescent amid much enthusiasm.

Dr. Gladden was welcomed to the moderatorship by Dr. Bradford not so much to the honor conferred as to the opportunity offered for serving the Congregational churches of the United States. In accepting the election Dr. Gladden evinced deep feeling. "No recognition or distinction ever won in my life," said he, "compares with this. I can think of no honor which I should choose before this." He asked the body to keep constantly in view the fundamental principle of our order, the leadership of the Holy Spirit.

Two assistant moderators were elected by acclamation: Judge Perry and Rev. H. H. Proctor, the stalwart and popular young Negro from Atlanta.

THE FIRST FULL DAY

(Friday, Oct. 14)

When the delegates awoke on Friday morning they found that the soft, brilliant weather in which they had reveled ever since coming into the state had given place to dripping skies and damp sidewalks; yet a full quota of delegates, visitors and citizens were in their seats at Plymouth Church at an early hour. In the devotional services led by Rev. J. B. Gregg of Colorado Springs, there was more than one echo of the thought so promi-

nent on the opening day—the leadership of the Holy Spirit.

With the formal calling to order by Moderator Gladden came the announcement of divers and sundry propositions and memorials from different bodies and individuals, petitioning the council to give its indorsement to all sorts of propositions, ranging from an annual meeting of the body to Dr. Dike's solicitude in behalf of the integrity of the family. All these went, of course, to the business committee, some to emerge before the body later in the session and some to die a speedy but painless death. Then Rev. Messrs. Patton and Newell of St. Louis told of Congregational and other religious doings in the World's Fair City during the past summer, and urged a large attendance upon Congregational Day, Oct. 21, with such persuasiveness that many of the delegates began at once to consult time tables and the status of their pocket-books. Secretary Anderson's report, which followed, summarized the *ad interim* work of the National Council secretary and provisional committees. It was printed in last week's *Congregationalist*.

Ground thus being cleared, the literary feast of the morning came on in four installments, providing bounteous and satisfying repast. Rev. Charles R. Brown of Oakland, Cal., with direct, ponderous blows hammered the truth home, that the supreme need of the churches is the application of the gospel to disturbed social conditions. This is essential if religion is to be widely effective and the deeper spiritual life realized. He pointed out the fact that the pathway to the spiritual life is blocked by the utter physical exhaustion, the lack of uplook and outlook, which at present are the portion of so many men and women. With a touch of scorn he portrayed ministers assembling by themselves to discuss in dainty essays the problem of meeting the masses, some saying that a little more music would do it, and some that a little more hand-shaking at the door would do it, when something far more thoroughgoing and radical is required in the way of a better social environment. "I find it hard to reach working men and I do not wonder when I see some of the places in which they work, some of their homes and some of the streets in which their children play." The next manifestation of the divine life will be the household of God in which all the members are animated by the Spirit of Jesus.

The next voice came, not from the seething life of the Pacific coast, but from quiet old Andover Hill, and as Prof. John W. Platner went on to set forth his ideas of the supreme need of the churches, he gripped his hearers no less powerfully than the skillful orator who preceded him. He narrowed yet deepened the point at issue by declaring that the Church ought not to waste its time by doing what other institutions are doing as well or better. It should have precision of aim; it should remember its precious possession—the gospel of Christ. And in proportion as we realize the worth of that possession and pass it on to others, we shall pierce the indifference and vanish the contempt of men as respects Christianity. Dr. Platner's gospel was that of individualism, spoken with a modern accent, but

with unflinching enough emphasis to satisfy the most conservative theologian.

By this time another great moment in the progress of the council had been reached and pent up feelings found vent in the hymn, "Hail, to the Lord's Anointed." Then Rev. Henry A. Stimson spoke of The Essential Elements of a True Revival. He had been so warmed up by the previous speakers that he was bold enough to discard the paper which he had prepared save in its barest outline and to devote his half-hour to a genuinely extemporaneous speech, which in its sincerity and fervor maintained the level already attained. The address abounded in pertinent illustrations drawn from thirty-three years in the Congregational pastorate. He dwelt upon the needs of a prophetic ministry, a greater valuation of the local church and an aroused church membership.

It was then the black man's turn to take up the burden of discussion, and Rev. Henry H. Proctor of Atlanta, Ga., stepped forward from his assistant moderator's place on the platform, tall, broad-shouldered, grave-faced, a splendid specimen of his race. His paper bristled with bright, quotable sentences. Basing his words on the second chapter of Acts, he showed how the essential elements of that first great revival, the inward, outward and upward look, the passionate, pertinent, pungent and persuasive note in preaching were needed no less today to bring about the healthful revival free from hysterical elements and free from superficiality. Dr. Proctor could not resist the inviting opportunity to champion equal rights for the black man and to call attention to the Congregational opportunity in the Southland, and won much applause for so doing.

VARIOUS BUSINESS

The publishing committee through its chairman, Thomas Todd, recommended that churches of Negroes be so designated in the Year-Book; that a list of churches on the foreign field be included; that fifth-year statistics be allowed to appear in every issue; that ministers not serving as pastors be designated by a title showing their occupation. The report of the treasurer of the council showed that the balance on hand exceeded \$10,000. The trustees of the Ministerial Relief Fund reported through Dr. W. A. Rice, secretary. Dr. Edward Hawes was appointed field secretary for New England upon the death of Dr. Whittlesey and has been at work most of the time. Sixty-four are on the roll receiving aid. Only one grant exceeds \$300 per annum and the average is \$96. Total receipts for three years have been about \$56,000, and expenses of administration about \$18,000. Receipts have gained about thirty-two per cent. over the preceding three years—about \$11,000. The grants for 1903 have exceeded those of any previous three years by about \$8,000. The invested funds amount to \$136,700. About 1,400 churches contributed to this fund in 1903.

The report of the committee on church property, presented by Rev. Irving W. Metcalf of Ohio, began with this startling sentence, "The Congregational churches of thrifty Connecticut in the past 200 years have lost by business neglect nearly a million dollars." A story of similar losses, by closing of churches, recited in detail, led up to a series of eight resolutions, the most important of which follow:

1. That this National Council memorialize each Congregational State Association, urging it to become incorporated, with power to hold in trust such real estate and endowment funds as may be committed to it.

2. That each State Association thus incorporated elect an executive board, three of whose members shall be the state superintendent of home missions, the state representative of Congregational Church Building Society and some well-known Congregational layman who is an attorney. This state executive board shall ascertain what unused church property is in the state and see that proper steps are taken to get such property or its

proceeds again into active service. It shall advise, when so requested, as to legal methods of organizing churches, purchasing church property and investing endowment funds. It shall accept property and funds in trust for the churches of the state. It shall co-operate with the National Council committee on church property.

The other resolutions relate to the incorporation of local churches, the spreading of information concerning state laws relating to church property; instruction in this matter in theological seminaries; the propriety of church missionary societies taking legal liens upon the property of aided churches and the continuance of a standing committee upon church property.

Resolutions of sympathy with the United Free Presbyterian Church of Scotland were cordially adopted. The President of the United States was memorialized through a resolution to take measures to correct abuses in the Congo Free State.

PRESIDENT KING ON A SPIRITUAL AWAKENING

This business over, the assembly turned with eager interest to the message of Pres. Henry Churchill King of Oberlin.

He emphasized his belief that we are in the midst of a spiritual awakening, as evidenced by an intense interest in Bible study; in the world-wide movement among young people; in a quickened zeal for foreign missions; in a widespread conviction of sin, manifest in the new social conscience. That the individual may enter into the deepest meaning of life in the present he must forsake the good for the best, dwell in the presence of great ideals and in personal communion with Jesus Christ. He closed a profound interpretation of religion in terms of personality with the sentence: "I know that the greatest work that any man can do is to stand in close touch with a few men. Greater opportunity can be given to no man, and this opportunity is given to every man."

THE EDUCATION SOCIETY

At four o'clock Dr. Gladden announced the beginning of the series of society meetings with the words, "This hour belongs to the Education Society and the chair to its president." Prayer was offered by Dr. F. H. Foster of Olivet, Mich. Secretary Tead read a report of unusual interest and suggestiveness. He told of the society's birth in 1815, just after the American Board was formed and like the older society a young man's movement; of its original purpose, giving aid to students for the ministry, broadened in the last half-century into the fostering of schools and colleges. In the latter part of his paper he discussed the problem of the ministry for today. [Elsewhere commented on in *The Congregationalist*.] He urged that in view of the needs in our own churches there be a student volunteer movement for the home land.

Rev. W. E. Barton of Oak Park, Ill., made a vigorous appeal for more genuine Christianity in the public schools, the social settlements, the Christian colleges and the theological seminaries.

Pres. Cyrus Northrop of the University of Minnesota spoke with mingled wit and wisdom for a half-hour, and his address was memorable for his strong witness to two things: first, the possibility of a Christian atmosphere in a state university. He stated that his own institution was as distinctly religious in its general spirit as any school with which he had ever been associated. The second point was that, notwithstanding all this, there is room for and positive need of the denominational college to train young men and women for the ministry of the pulpit and the wider ministry of general Christian service.

LABOR ISSUES AND LABOR MEN AT THE FRONT

The middle wall of partition between laboring men and the Church received a tremen-

dous shaking Friday evening, when at two simultaneous meetings everything purely ecclesiastical or technically "spiritual" gave way to a thorough, dispassionate discussion of the labor problem. It will redound to the glory of this session of the National Council that such services were arranged. It is one step in advance of anything ever before registered, and it will do more to promote industrial peace than a hundred "faultlessly worded" resolutions of sympathy with working men or a dozen academic addresses from pure theorists.

We do not recall that any other branch of the Christian Church in America has formally invited to the platform of its national body delegations of labor men and asked official representatives of their unions to enter into a friendly discussion of the great issues involved. The actual presence in two auditoriums of such men straight from their day's work was the significant element in the scene. This was the outcome of long and careful planning by the labor committee of the council appointed at Portland three years ago, to which hardly too much praise is likely to be awarded for its painstaking and tactful efforts to make this session pre-eminent among the many of the week. Into its hands the provincial committee passed the entire responsibility for the evening, and when in one of the churches Dr. Gladden presided he did so, not as moderator of the council, but as a member of the labor committee.

The chairman of the other meeting was Rev. W. H. Allbright of Boston, a staunch defender for these many years of the rights of laboring men. He made a capital presiding officer, blending good humor with good sense in his introductions and side remarks.

At both meetings the report of the labor committee was read: in the one case by its indefatigable chairman, Rev. F. W. Merrick of Boston, and in the other by Pres. D. N. Beach of Bangor. The report was a strong, sober, constructive document that represents the earnest convictions, not only of President Tucker of Dartmouth and Rev. William A. Knight of Boston, its secretary, as well as the men already named as members. It ought to be read by all in our churches concerned with the labor question and, together with its valuable bibliography, serve as a valuable guide and stimulus to action.

The report spoke first of its extensive correspondence with labor leaders like John Mitchell and experts like Carroll D. Wright; of its study of industrial strife on the field (through Dr. Gladden's visit to Colorado and Mr. Knight's to Fall River); of influence exerted to form in every state labor committees auxiliary to itself with especially gratifying results in Massachusetts, Illinois and Colorado; and of the desirability of a first-hand acquaintance with the subject.

Believing that organizations both of labor and capital are inevitable, the committee urged upon both parties the right use of power and the cultivation of a sense of responsibility. It urged churches and ministers to stand for righteous principles and moral insight. In its opinion the number of mechanics, mill and shop operatives and unskilled laborers in Protestant churches is small and, relatively to other social elements, is growing smaller. The industrial difficulty lies more in the moral than in the economic order; hence the church of today, as did Kingsley, Maurice and Toynbee a generation ago, should lead in producing a new spirit in industrial relationships. The present industrial-economic crisis constitutes a supreme motive for that revival for which we are looking, longing and waiting.

The main address at Plymouth Church was by Prof. Graham Taylor of Chicago, the man who has settled so many industrial disputes and who, standing constantly on the firing line between capital and labor, manages usually to placate and serve both. His was a glowing appeal for the recognition by the Church of its opportunity and responsibility

in the struggle, and for the preaching and living of the gospel of brotherhood and sacrifice. The plea was lit up and enforced by many touching incidents drawn from his daily contact with the poor on the West Side of Chicago.

Mr. A. L. Uriok, president of the Iowa Federation of Labor, then ascended the platform amid cheers and spoke with much animation but with equal good feeling. He expressed his gratitude for what the Church is already doing, and went on to specify the particulars in which organized labor has benefited and is benefitting the manual worker.

In the Central Christian Church, the leader's personal interest in the subject was contagious, for although the audience far from filled the building, the enthusiasm from first to last was remarkable.

After prayer by Dr. Moxom, President Beach of Bangor Seminary read the report of the council's committee, and after a few words which prepared the audience for what was coming, introduced Mr. E. E. Clark, national secretary of railway conductors, perhaps better known as a member of the Anthracite Coal Strike Commission appointed by President Roosevelt. Mr. Clark is apparently about forty years of age, modest in bearing, calm and just in judgment, a clear thinker and a convincing advocate. In a word he realizes Charles Kingsley's ideal for the working man—"A scholar, a gentleman and a philanthropist and a saint." It is possible here only to give the general tenor of his address, but the full report of it will be eagerly anticipated by all who heard it. He said in part: "If Christianity means anything, it means that all men are God's children. It is certain that the Word and promises of God preached to a man who knows nothing but the ceaseless grind of labor for a bare existence and whose nights know nothing but the sleep of physical exhaustion will fall on barren soil. The object of the labor union is to make the laborer better off in this present world, and therefore presumably in the world to come. I am not a member of a church, but I believe in much of the teaching of Christianity.

"The labor movement thrives best where there is most of Christianity. There is no labor movement in pagan India. In the restriction of child labor, the Church and the labor union may work heartily together. The labor union, like the Church, has its disciples going about preaching the gospel of brotherhood. If some of the missionaries of the union do more harm than good, it must be allowed that some of the missionaries of the Church are wolves in sheep's clothing. The disposition of the members of trade unions in the direction of industrial peace is best shown in their ready and steadily increasing subscription to the principle of arbitration. This principle is being advocated and taught and practiced by an increasing number of trades-unionists.

"Neither Christianity nor the labor movement can afford to have as disciples opportunists or extremists. Both are founded in eternal truth, and we should bear ever in mind the spirit of the principles which we believe and teach, rather than the letter of any text which we may select."

When the applause following Mr. Clark's speech had subsided, Dr. Gladden said: "I want to indorse Mr. Clark's theology. I indorse the exegesis. It is the teaching of Jesus. I am glad that leaders of the labor movement are talking like this," and the congregation responded to this utterance of their leader with a hearty amen.

With some difficulty two representative working men in Des Moines, Mr. Robert Cowan of the Miners' Union and Mr. W. L. Jarvis of the Barbers' Union, were induced to mount the platform. Mr. Cowan said that as a boy in Scotland he had attended church and Sunday school and thought that he was the better for it. He regretted that the working men were breaking away from the Church,

for he felt that churches and labor unions should work together.

Mr. Jarvis expressed great pleasure in the increased friendliness of church people to labor unions. He stated that in Des Moines, in his business, before unionism the hours of labor were from 6 P. M. to 10 P. M. These conditions had been materially improved and now the laboring man could get acquainted with his children.

Rev. E. P. Cool of Kansas, a member of the Order of Railway Conductors, said that he had formerly been bitterly opposed to the Church, but when he was converted his feeling toward employers of labor had been changed. Dr. Graham Taylor, being called to the platform, took for a thesis the statement, "The duty of the Church in respect to the labor movement is first interpretation and then mediation." He set forth unionism in its ideal aspects and illustrated his conception of practical mediatorship by the career of the man whose aims and achievements are epitomized in the name given him partly in derision—Golden Rule Jones.

SATURDAY AND SUNDAY MEETINGS

[By Telegraph]

The reports received up to going to press last Monday evening were supplemented by telegrams giving the most important action of Saturday and Monday, and describing the Sunday services.

A committee of ten was appointed, of which President Slocum of Colorado was chairman, to report on what further steps may be taken by the council looking to federation of the benevolent societies and on the desirability of an annual National Council. A resolution was adopted indorsing the American Bible Society. A conference was held by officials and representatives of the Home Missionary Society and its auxiliaries for promoting a better understanding.

Sunday was a day filled with inspiring assemblies. Dr. Alexander McKenzie delivered the council sermon to a great congregation. Other churches were crowded where Drs. Hillis, Boynton, C. R. Brown and other prominent preachers officiated. An afternoon fellowship meeting was made memorable by addresses from Rev. W. J. Dawson of London, Rev. A. W. Clark of Prague, Austria, and Rev. S. A. Elliot, president of the Unitarian Association.

The communion service was impressive and tender, having as leaders Drs. Cadman and Dewey of Brooklyn. Messrs. E. E. Clark and Graham Taylor were given a rousing reception by a meeting of local labor unions which they addressed. A crowded evening service for young people closed the day, at which addresses were made by Secretaries Hicks of the American Board, Shelton of the Home Missionary Society and Ryder of the American Missionary Association. Altogether the day will be long remembered as a day of great religious promise and privilege in Des Moines.

MONDAY'S PROCEEDINGS IN BRIEF

The committee on Christian unity presented its report through its chairman, Rev. William Hayes Ward, reciting the steps already taken looking to union with United Brethren and Methodist Protestants and recommending that the council approve of the general plan of union proposed by the joint committees of the three denominations and provide for the proper representation of Congregational churches in a general council of these bodies. Rev. Dr. W. M. Weekley of the United Brethren and Rev. Dr. D. S. Stephens of the Methodist Protestants followed the report with very felicitous and impressive addresses.

The function of the moderator of the council was made the occasion of an interesting discussion. The interpretation which has been given to the office by ex-Moderator Bradford was vigorously opposed by Rev. Messrs. C. S. Sargent of Kansas, W. E. Barton of Illinois and E. M. Cousins of Maine; and as warmly

advocated by others. The council voted to sustain the larger interpretation.

The question of annual or biennial sessions called forth a discussion which was prolonged until midnight, with prepondering sentiment against more frequent meetings.

Sparks from Other Anvils

NO MORE AFRICA FOR US

(Springfield Republican)

Bishop Hartzell has come home to tell us that he wants the United States to have a part of Africa. Doesn't the bishop know that our share of Africa is with us already? And isn't it all we can assimilate comfortably in the next 200 years?

GODSPEED

(Presbyterian Banner)

Congregationalism, by reason of its intellectual strength and splendor, its wealth and beneficence, and its high type of character, is one of the most vital elements in our national religious life, and all will wish that any changes introduced into its polity may strengthen it for better service.

Temperance

The Springfield, Mass., physician who committed suicide, after shooting two men and attempting to kill his betrothed, is said to have attributed his thirst for liquor and his homicidal tendencies to the fact that his nurse in infancy was a woman who drank intoxicants.

The Black List of London's Habitual Drunkards, which the police of that city were authorized by Parliament to prepare three years ago, has served admirably to reduce drunkenness in the metropolis. No person is placed on the list until after a third conviction, after which further misdemeanors lead him or her to an inebriates' home. London's excellent police make publicans understand that the penalties for selling to habitual drunkards will be enforced, and hence the reduction in consumption, and the elimination of chronic toppers.

The cause of temperance has made marked progress in Denmark during the last quarter of a century. There are now about 120,000 members of temperance societies in that country, and the Danish Congress appropriates annually a large sum to further the movement. In Copenhagen last July a Scandinavian temperance congress was held, attended by about 700 delegates. At the close of the congress a procession of more than 20,000 persons marched through the streets with 1,000 banners to a park where lectures on the subject were delivered.

A Friend to Congregationalism

But let it be clearly understood that our denomination is nothing if it does not stand for intelligence and education. He is an enemy of Congregationalism who fetters the mind and denies the right of personal investigation who refuses to allow his brother to welcome new light on the old truth and to worship God according to the dictates of his own conscience; who maligns abler men than himself because they have taken a different position from him on matters of nonessentials. He alone is the friend of Congregationalism who yearns for more light while his face is set steadfastly towards the East; who honors true intellectuality and sincerity; who seeks to educate, to ennoble and to emancipate his fellow men. And for these principles our denomination has ever stood.—Rev. B. Guernydd Newton.

The Home and Its Outlook

The Conflagration

It started in the garden ground,
And no one was to blame.
We only filled a little mound
With dancing tulip-flame.

We thought it quenched in June, but O,
Just where the roses grew
A tiny ember smoldered low,
And when the south winds blew

They scattered petals full of coals,
The mischief had begun.
Nor might we then, to save our souls,
Undo what had been done.

Nasturtium fires crept out and flared
Along the garden walk.
The hollyhocks like torches glared,
A light on every stalk.

The soot-mist puffed its cloud of smoke,
The hills were dim with haze,
And goldenrod and sumac broke
Into a mighty blaze.

Across the fields the fire-tide turned,
O'erleaping stream and road.
The hillside like a furnace burned,
The forest gleamed and glowed.

We watched the conflagration grow
Till, one November night,
A tempest blast of sleet and snow
Put out its splendid light.

Now we have no excuse to bring.
There's nothing to be said.
But every one of us next spring
Will guard his tulip bed!

—Ellen Hamlin Butler, in *The Youth's Companion*.

Preparing Children for Emergencies

BY ROSE WOOD-ALLEN CHAPMAN

The little eight-year-old girl was going into the big city to visit Grandpa and Grandma. She was to take a two hours' trolley ride, and then Grandpa would meet her at the waiting-room in the city and see her safely through the intricacies of the city system of transfers to her destination.

Everything was in readiness, when suddenly the visiting auntie turned to the child, and said, "Alice, what would you do if Grandpa shouldn't be at the waiting-room to meet you?"

"O, but he will; he said he would."

"Yes, but something might happen that would prevent his getting there on time."

"Well, I could find my way out to Grandpa's. I've been there before, and I know all about it," with a child's reckless confidence in hazy memories and half-forgotten experiences.

"It would be a dangerous thing for you to try to go to Grandpa's alone. You mustn't think of trying it. Now listen to me very carefully, while I tell you what to do if he isn't there."

"In the first place, you are to go into the waiting-room and wait for him. He may be late in coming. Wait a half an hour—that will be until the next car comes. If Grandpa hasn't come by that time—do you know where he lives?"

"Yes, Auntie. He lives in the Englewood Flats."

"That's right. There's a telephone in the building. Go to the man at the desk

and ask him to please telephone to your Grandpa—you know Grandpa's name—at the Englewood Flats, that you are at the trolley station waiting for him. Can you remember that?"

"Yes, Auntie."

"Well, tell me what it is you are to do if Grandpa isn't at the waiting-room when you reach the city."

Obediently the child repeated her instructions several times until the careful aunt was assured that they were understood and would be remembered.

Through a misunderstanding as regards the time of Alice's arrival, Grandpa was not waiting for his little girl. But she knew what to do and went quietly into the room and waited. A half-hour went by and he did not appear. But again she was prepared for the emergency, and through the assistance of the clerk word was sent to her waiting grandparents and at the end of an hour her grandfather arrived.

Mamma meantime had been telephoning in to see if her little girl had safely arrived at her destination, and when she finally received an explanation of the long delay she shuddered to think what might have happened had not Auntie wisely prepared her for a possible emergency.

Too many mothers, like this one, fail to prepare their children for the contingencies of child life, the little everyday accidents that may happen to any child.

One of the first contingencies to which the adventurous city child is liable is that of getting lost. We have all read the poem of the lost baby who, when asked for her name, could only give those pet names which are the common property of all little ones.

Almost the first lesson taught to her little one by one wise mother was his name and address. Every day she would call him to her.

"What is your name?" she would ask.

"John Wobinson."

"Where do you live?"

"Fo'ty-five Bynk 'Teet."

Daily repetition insured a retention of the important information, and in time his father's name and occupation were added to his little store of knowledge.

Another mother early impressed upon her children what to do if one of them should catch fire. She, too, knew the value of repeated catechisms. Over and over again she would ask her children, "What would you do if some one's clothing caught on fire?"

"Smother it out with a blanket."

"Wrap the rug around her."

"Roll her on the floor until the flames were put out."

"What would you do if your own clothing caught on fire? Run?"

"No, ma'am! Roll up in a rug or a blanket or roll on the floor. 'F I'd run the wind would make the fire worse n' ever."

These children were also taught to put moistened soda or flour on a burn in order to exclude the air; to clap mud on to a wasp's sting; to bathe a bruise in water as hot as could be borne. Indeed, they were taught to look upon hot water as an almost universal remedy. A

sprained ankle or wrist was to be kept submerged in hot water until the soreness was removed; in case of cramping pains, a hot water bag was instantly applied.

They were taught how to distinguish a severed artery from a vein, and instructed that in the former case a tourniquet was to be placed between the cut and the heart, while in the latter case one would be required on each side of a wound. A tourniquet, they knew, was made by tying a handkerchief as tightly as possible about the injured limb and then twisting it with a stick until the pressure was sufficient to entirely stop the flow of blood.

Their attention having been turned to the subject of emergencies, they were always eager to add to their store of valuable knowledge. They learned how to rescue one from the water when the ice was too thin to bear their weight; they practised on each other the art of resuscitation, in order that they might be prepared for a possible drowning. A new bit of "emergency knowledge" was eagerly welcomed by them, such as the information that the best way to get a fly or insect out of the ear was by holding a lighted lamp where the blaze might attract it. If this failed, warm water or oil was to be poured into the cavity.

This study not only gave them important knowledge; it resulted in added self-reliance and quickness of wit in meeting an emergency, as was shown not long ago when the boy of thirteen rescued a little girl from a swiftly-approaching train. In crossing the railroad track her foot had caught in the frog of the switch, and her parents, seeing her danger, were frantically trying to pull her loose. The boy, happening along just then, took in the situation in a glance, and, springing forward, quickly unfastened her shoe and released her just in time. But for his quickness of wit a horrible tragedy might have been enacted.

Even more unusual, but equally important, was the preparation given by one mother to her ten-year-old daughter, who was for the first time to take a long railway journey alone. Carefully the mother explained to her little girl the fact that there were men and women in the world who could not be trusted, but must rather be shunned by a little girl. To talk with them at all was to render one's self open to their allurements. The only safe thing was to speak to no one but the conductor. It was his business to look after every one in the car, and he could be trusted.

"Now," went on the thoughtful mother, "Mamma will give you a magazine to have with you on the train. If any one sits down in the seat with you and tries to engage you in conversation, you do not need to reply to them at all, not even to tell them that you don't care to talk to them. Simply open your magazine and begin to read. They will soon see that you are not interested in their conversation and will probably leave you alone. If they should continue to persecute you with attentions, you can appeal to the conductor for protection, but the

chances are that if you pay absolutely no attention to them they will soon go to another seat."

The journey was a long one for a child, and the little girl had occasion to use her magazine several times. To tell the child not to talk to strangers would not have been sufficient, as it would not have given her any means of defense against persistent attack. In later years the same method of defense was often used, and always with a throb of thankfulness to the mother who had first made known this simple expedient.

Here is a subject well worth the careful thought of parents. All children are liable to accidents; they are totally ignorant what to do unless carefully prepared. Such preparation calls for careful instruction and frequent repetition, but in the end it will pay for all the time and trouble many times over. Indeed, neglect of such precautionary training on the part of parents seems almost criminal.

An Evening Hymn

Sweet Jesu! through the hours of light,
For every deadly sin restrained,
For dangers passed, for comfort gained,
Praise, praise to Thy all-tender might.
Amen.

Sweet Jesu! through the hours of night
Thy watch of grace and mercy keep;
Thou slumberest not albeit we sleep;
Praise, praise to Thy all-tender might.
Amen.

Sweet Jesu! though our sins affright
And fill with shame our sorrowing breast,
In Thee we pardon find and rest,
Praise, praise to Thy all-tender might.
Amen.

Sweet Jesu! when the world is bright,
And when 'tis dark, alike be near,
Our stay of peace, our staff of cheer;
Praise, praise to Thy all-tender might.
Amen.

Sweet Jesu! Thine by day and night,
In joy or grief, in life or death,
Fill Thou with praise our every breath,
Praise, praise to Thy all-tender might.
Amen.

—Harriet McEwen Kimball.

Should the Child Be Paid

The times when a little child, or even an older son or daughter should be allowed to earn money in the home are very few. The home is as much the child's as it is the father's or mother's. He shares its privileges and pleasures, shall he not also share in its care and labor?

Johnnie and Mary cuddle down in comfortable chairs to enjoy with father and mother the warmth and brightness of the fire and light. Shall we degrade their pleasure by buying their share in its production? Shall Mary have five cents a week for a daily filling of the lamps, or shall Johnnie receive ten cents a month for emptying the ashes and carrying up the coal? Would it be fair to pay father, who is one of the family, for keeping coal in the bin? Is it any more fair to pay Johnnie, who is also one of the family, for keeping the coal in the stove? Shall the child be paid for well-earned lessons or for promotion gained in school and so be taught to study, not for love of knowledge, but for love of reward?

—Caroline Hardy Paton, in the *Home Science Monthly*.

For the Children

What Happened to the Best Scholar

BY MILDRED NORMAN

It was a hot day, a dreadfully hot day. The master's hair stuck out all over his head in little wisps where he had run his fingers through. The red got into the master's face until it could not get any redder and then it got into his nose. Perhaps that is what made him so cross.

It was Friday, and Friday afternoons we did not have regular lessons, but speaking pieces and compositions, and answering questions we had passed in, and sometimes we had a little dialogue. The girls thought that was great fun, but the boys always tried to shirk, and we had to coax them like everything.

This afternoon was one of the afternoons when we were going to have a dialogue, and the boys who took part in it were excused from speaking a piece. But they stayed out and spoiled it. Master Goodhue squeezed up his eyebrows until they made great wrinkles between his eyes, right over his nose, and he scolded over the compositions, and said Mary Edgerly's was about good enough for the wastebasket. Mary Edgerly writes the loveliest compositions and always takes the prizes.

But the boys, dear me! they did not half have their pieces, and we had to laugh it was so funny, the way they looked and acted. Master Goodhue scolded and said they should not go home until they had learned their recitations. And we were all going down to the meadow after school to ride home on a load of hay in Mr. Hurd's bungalow. We had been waiting a week for the tide in the river to get right.

It was pretty still after that and the boys did not take their eyes off their books—the boys that missed their pieces, I mean. As for Benny Lynch, he was always studying. He was the best scholar in school. Minnie Atwood was playing paper dolls under her desk. She always got her lessons quickly, and she never was caught when she was playing. Sometimes it seemed as if Master Goodhue was looking right at her, but she would look at him as cool as you please and put her handkerchief to her mouth and cough a little and turn a leaf of her history which she had open on her desk.

I sat next to Minnie and I played with her sometimes, but it made me nervous and then it took most of my time to get my lessons. I used to wish I was like Minnie. She played a long time and then she stopped and wrote a note and showed it to me. It was for Benny Lynch. This is what it said:

Benny Lynch, I think you are a coward. You won't fight Tom Holt. He was rude to me, and he deserves a thrashing. I am going to the meadow with Alec Morse.

We were going to the meadow in couples and Benny always chose Minnie. Now I would not write such a note as that to such a nice boy as Benny Lynch, and I shook my head at Minnie. She gave her head a toss, and then seeing the master coming up the aisle she hustled the envelopes with her doll things and the note under her desk. But as quick as his back

was turned she slipped out an envelope, sealed it and put Benny's name on it.

The girls and boys passed it along and we watched Benny take it and open it and draw out—what do you think? A paper doll!

It came so sudden and Benny looked so funny that Minnie and I giggled before we thought, and Master Goodhue, who was standing half-way up the aisle, turned quick as a wink and before anybody knew what was happening he had grabbed the doll and walked Benny by the back of his collar out in the floor before the school. He went to the desk and brought the mucilage and stuck the doll on the end of Benny's finger and made him hold his arm out straight.

"Here is a boy who can't find anything to do in school but play doll babies," said the master.

The girls giggled and the boys haw-hawed right out for a minute, and then they all looked down on their books. They all knew Benny did not deserve it, for he never did anything but study. His face was redder than the master's.

"I did not know we had such a genius in school," said Master Goodhue, "this is quite artistic; did you make it without any help?"

"I did not make it," said Benny.

Minnie turned white; she knew what the next question would be.

"Who did make it?" asked the master.

Bennie made no answer.

"Don't lie out of it; better own up," said the master. "Either you own up or tell who this thing does belong to."

Minnie trembled so I was afraid the master would notice her. She held her head down close to her book and put her hand up to the side of her face next the aisle.

And there Benny had to stand; Benny Lynch the best scholar in school!

I felt so bad it seemed as if I should jump right out of my seat and pull that doll off Benny's finger and tear it to bits. Every time Benny's arm got crooked the master would hit it with his ruler and make some comical remark about the doll; we had to laugh a little, but we tried not to. Every time, I could see Minnie start as if she was the one that was hit.

At last I could not stand it any longer and I raised my hand. "That is not Benny's doll," I said. "I saw the envelope handed to him and I saw him open it and take it out and how surprised he was; you turned around and saw it before he had time to do anything."

Benny looked at me gratefully. The master scowled; "So this is some of your work."

I shook my head; I was almost crying. Then he said, "Do you know whose it is?"

Of course I would not answer him, and he said, getting crosser every minute, "Well, can you tell who handed the envelope to the young man?"

Of course I would not answer that either. I was holding my head down so he could not see that I was almost crying. Then a smothered "Oh-h-h!" came from the school. I looked up and there was Minnie walking down the aisle like a queen. She went straight to Benny,

pulled off the doll and gave him a little push toward his seat. Then she turned to Master Goodhue; "This is my doll," she said; "it was sent by mistake. What are you going to do about it?"

Her face was flaming red, but she looked at the master as calm as you please. The master likes what he calls "spunk," and I knew by the way his mouth twitched at the corners that his cross fit was gone. "Take your seat," he said, "and see that you make no more mistakes."

After school Minnie went to Benny's desk and asked for the envelope and he gave it to her and she put it in her pocket and he never knew a thing about the note which was inside all the time. "You are the bravest boy in school," said Minnie.

The Barn Detectives

BY EMMA C. DOWD

Jack and Jimmy stole some apples
Of a novel sort, and rare,
That their grandpa hoped would bring him
Money at the county fair.

Guiltily they looked around them,
Hid the cores and stems from sight;
"Nobody will ever know it!"
Chuckled Jimmy in delight.

Ah, those boys, so small and naughty,
Little thought that all around
Were a lot of barn detectives,
Noting every sight and sound!

That big bin of fat potatoes,
With their honest eyes a-stare,
Saw the deed in solemn wonder
That those babes such crime should dare.

And the popping and the feed corn,
With their red and yellow ears,
Listened to the greedy urchins,
Shocked, and overcome with fears.

And the tongues of all the buckles
In the harnesses, aloft,
Told the sad and sinful story
In their voices queer and soft.

Since that day, no better youngsters
Can be found than Jim and Jack;
Well for them when those detectives
Put dear Grandpa on their track!

Peculiarities of the Elephant

It is not generally known that an elephant's stomach is like a camel's, and has a chamber for storing water, which holds some ten gallons. If he becomes hot or dusty in travel he can convey a part of this water into his trunk and indulge in the luxury of a shower bath. Or if thirsty, can convey the water to his mouth instead. Though these huge beasts are so strong and sturdy in looks, they are very susceptible to heat, and have to be taken by their drivers to the jungles during the hot season. It is because of the original jungle home of the elephant, the dense dark jungle, that they have so short a range of vision, and are so acute of hearing. The timidity of the elephant is almost proverbial. When alarmed it will raise its trunk and trumpet loud and long. This he will also do when in pain or greatly angered. Thus the name "trunk" for that organ, a corruption of the French *trompe*.—Lillian J. Curtis, in *The Laos of North Siam*.

Tangles

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of *The Congregationalist*.]

63. MASCULINES

(Illustration: Many in numbers—Manifold.)

Take a "lord of creation,"
And add thereunto,
As per explanation,
Some syllables new.

1. An order or command.
2. To clasp reluctant hand.
3. A distant city's name.
4. Attires a Spanish dame.
5. The author's stock in trade.
6. A place where things are made.
7. To smooth—to lacerate.
8. Where one might live in state.
9. An instrument to please.
10. Abounds in Chinese seas.
11. A god of savage race.
12. A part of insect's face.
13. A food some "Children" ate.
14. A Chinese magistrate.
15. A country of dispute.
16. The tropics grow this fruit.

A. S. T.

64. SLIDING THE SLIPS

R M A G Y O Q A I R E N
N O E L H O S U N S T R
C U R A T O L E H U E N
L E N T I S H A B D K O E

Copy on slips of paper the four lines of letters, as above, and then slide them backward and forward until six lines, reading downward, one after the other, reveal three rivers of Pennsylvania. Of course there are unnecessary letters before and after some of the lines.

THE GOPHER.

65. ENIGMA

This day we never can forget,
Its opal dawn no dews bewet,
Its radiant noon no clouds will fret.

With cheering hope and roselate dreams,
With crystal founts and silver streams,
It is announced with golden beams.

No heart will ache with unshed tears,
No eyes will see its haunting fears,
And sorrow with it disappears.

Then shades will light and darkness flee,
And sin and death no more will be,
And we will sail the crystal sea.

For sweet among its treasures rare
Are hopes redeemed, and answered prayer,
And, gone before, such faces fair!

This day shall come, when friends are true,
When wrong's forever lost to view,
And Faith and Love their youth renew.

TOM A. HAWK.

66. BIBLE ACROSTIC

A Bible text is in three sections; it is really an acrostic, as the initial letters of the sections spell the first word of the text. What and where is it?

C. J. K.

ANSWERS

59. The men.
60. Poe, Shelley, Finch, Lamb, Field, Crabbe, Hogg, Scott, Longfellow, English, Lowe, Young, Gay, Canning, Cherry, Greene, Wither, Donne, Spenser, Hood, Cook, Browning (Mr.), Browning (Mrs.), Burns, Smith, Sterne, Harte, Gray, Wolfe, Key, Hunt, Moore, Prior, Praed, Swift, Lanier, Payne.

61. 1. Boy, bay, may, man. 2. Dan, don, doe, Joe. 3. Cup, cap, can, pan. 4. Keg, beg, bog, box. 5. Lea, leg, log, hog. 6. Pig, fg, fog, fox. 7. Cat, cot, dot, dog.
62. A shoe.

Recent solutions are acknowledged from: John Edwards, Philadelphia, Pa., to 56, 57; E. P. J., Boston, Mass., 57; H. Ruth Kellogg, Voluntown, Ct., 57; Nillor, Middletown Springs, Vt., 54, 55 partly; Mrs. A. M. D., Mattapoisett, Mass., 56, 57; D. S. J., Chelsea, Mass., 57.

Says Nillor: "M. C. S.'s work is M(ost) C(ertainly) S(uperior) to all other work."

Closet and Altar

THE CHRISTIAN'S THOUGHT OF DEATH

For to me to live is Christ, and to die is gain.

If death take you from the temple below, it will carry you to the temple above. It will indeed take you from the streams, but it will set you down by the fountain. If it put out your candle, it will carry you where there is no night.—Thomas Boston.

Going to see a pious old woman on her deathbed, Martin Boos said wistfully, "Ah! you may well die in peace!" "Why?" "You have lived such a godly life." "What a miserable comforter!" she said, and smiled; "if Christ had not died for me, I should have perished forever, with all my good works and piety. Trusting in him, I die at peace."—William Fleming Stevenson.

A living hope—living in death itself. The world dares say no more for its device than, While I breathe I live; but the children of God can add by virtue of this living hope, While I expire I hope.—Robert Leighton.

The apostle slept; a light shone in the prison;
An angel touched his side:
"Arise!" he said, and quickly he hath risen,
His fettered arms untied.
The watchers saw no light at midnight gleaming,
They heard no sound of feet;
The gates fly open and the saint, still dreaming,
Stands free upon the street.

So, when the Christian's eyelid droops and closes,
In nature's parting strife,
A friendly angel stands where he reposes
To wake him up to life.
He gives a gentle blow and so releases
The spirit from its clay:
From sin's temptations and from life's distresses
He bids it come away.

—J. D. Burns.

We trust our friends for a sea voyage to the captain of the ship, although we miss them when they go. And is Christ so poor a captain that we cannot trust our friends to go before us on the homeward voyage with him?—Bolton Jones.

He who was made like unto us knoweth whereof we are made. He feels with us as well as for us; He died, as we all must die; He lives again, as by His grace we all may rise to life everlasting. . . . His death and His life, as it were, salute us: O ye dead, believe on Me and ye shall live; O ye living, believe and ye shall never die!—Christina Rossetti.

We ask not, O Father, for health or life. We make an offering to Thee of all our days. Thou hast counted them. We would know nothing more. All we ask is to die rather than live unfaithful to Thee; and, if it be Thy will that we depart, let us die in patience and love. Almighty God, who holdest in Thy hand the keys of the grave to open and close it at Thy will, give us not life, if we shall love it too well. Living or dying we would be Thine. Amen.

The Conversation Corner

Children's Vacation Letters

THESE are in order now that vacation is over and the children safely back in school again. The experiences reported are not strange or wonderful. Our everyday life is not made up of thrilling or exciting adventures, like novel stories, but of commonplace work and play—that is the healthiest and happiest sort. What these children saw and did, you perhaps saw and did too, and possibly in the same places. We will begin at the farthest east in our country, on Passamaquoddy Bay and St. Croix River, formerly called "the jumping-off place"; in years past, I have had many a jump and pull and tramp there myself.

Dear Mr. Martin: I had a week's vacation at Camp Wekiva in Perry, and a nice time, going in bathing, picking (and eating) berries, etc. I had another nice time at another camp. Then we had our Sunday school picnic out to the redoubts. [I remember the "redoubts," and their associations with the "War of 1812," there on the British border.] We had other vacation picnics, but it seems as though time had gone on wings—and it is almost time for school to begin.

At Camp Wekiva I had lots of fun with the chipmunks. They were very tame, and would eat out of one's hand. They would come, one at a time, and take four peanuts in their cheeks, carry them home and come for more. They would stay right in front of me until they had fitted the peanuts into their cheeks, or sometimes until they had cracked them. One day I had two large cookies for a lunch, one of which I was eating, leaving the other outside the camp. When I went to look for it, there was the chipmunk carrying it off in his mouth. As it was about twice as large as he was, he had to take small pieces off and take them home, and then come back for more. I think that cookie will last him through this winter all right!

Eastport, Me.

EDNA R.

This little girl does not live in Maine, but I know her visit was there!

Dear Mr. Martin: I had a beautiful vacation. I went to Pine Point and went picking sweet grass and I got a lot of it and I went in bathing to and I played in the sand and I had a beautiful time and we took a walk in the beautiful pine woods and on the sand to. I had some pictures on the beach with the dog and the kitties the dog's name was sandy and the kitties names are lady jane gray and henry martyn. With love to mr martin.

Haverford, Pa.

EVELYN B.

New Hampshire next.

Dear Mr. Martin: Mr. Newell has two horses up here at The Pines, Bill and King. I liked up here, for I have my air gun with me and go out in the woods with another boy and shoot the trees and bushes. I am trying to make an electric trolley car, but think it will not succeed. ["If at first you don't succeed, try, try again!"] Once mamma got me some clay from the river banks, and I messed away with it.

Contoocook, N. H.

HENRY H.

At first the shooting trees and bushes alarmed me, as I have received a letter from an honored Massachusetts minister, voicing the wounded feelings of a little white birch tree after being attacked by a boy's jackknife, but on thinking it over I decide that Henry's air gun would not be likely to harm the trees much, for on the New Hampshire hills they would be well used to air! (Besides, do not trees themselves shoot?) Then I thought he had made a mistake in his use of the

word *mess* as a verb, not having his Webster's Dictionary with him, but I find it is all right according to the Century—perhaps Mr. Newell had that at the Pines!

Now for Massachusetts.

Dear Mr. Martin: I am seven years old. One day I went to Gay Head with grandpa and grandma on a steamboat. We rode in an ox cart that an Indian girl drove. I got some different colored clay and made a little image. And another day I went to Portland with papa and mamma. We have a kitty named Tom, but I asked grandma why she didn't name him Martin. [O, that would have been too much, in one Corner, to hear of two "Martin" cats!] Here is a riddle I made up. If you plant an egg, what will come up? Answer, Egg plant.

Marlboro, Mass.

CORABEL R.

Dear Mr. Martin: I spent a few days this summer at Highland Light on Cape Cod. It is on a high cliff of yellow sand and clay, back from the edge, as the cliff is slowly wearing away. At the foot of the cliff is a broad beach, and from morning till night people lie on the beach with a sunshade and book, and watch the breakers roll in; at low tide they all dash into the surf, which breaks over them and for a moment hides them from view.

One day two of us set out for a walk to the wreck of the "Jason," about five miles away by the beach, but we had to walk on the top of the cliff, the sand dunes compelling us to go up and down, up and down, making it about twice as far. My companion gave out, and I had to push ahead alone. The yellow sand dunes with scattering green grass looked beautifully against the blue ocean, but when I reached the place there was nothing to be seen but a few houses, a life-saving station, the cliff, the beach and the sea—I had passed the wreck long before! Along this barren waste the weary life-saver walks on his beat, till he meets his friend from the station beyond. I walked home on the soft sand of the beach, but dropped two or three times from exhaustion before I reached home.

One morning I got up early and went to the station to see the life-saving drill. Shooting a line over a pole to represent the vessel's mast, the bucket is hauled up and down the line, carrying the people ashore from the ship. The lighthouse is seen twenty-four and one-half miles out to sea by the curve of the earth, although they claim to have seen it seventy-five miles out!

Dorchester, Mass.

ERNEST P.

What does he mean by "the curve of the earth"? My government list of light-houses has against this light, "Distance visible in nautical miles, 20 1/4." The sailor who saw it seventy-five miles out must have had a curve in his eyes!

Three letters from Connecticut.

Dear Mr. Martin: I am the boy that was born in Colchester and afterward lived in Danvers and Lewiston. I went to the shore with the rest of the family in August, and had a fine time. We children all learned to row and swim. When you come to Connecticut again, please come and see us.

West Hartford, Ct.

RUSSELL G.

Dear Mr. Martin: We went to Silver Bay on Lake George. We stopped over night at Saratoga, and visited the parks and springs. We had a fine time at Silver Bay, went in bathing and out rowing almost every day. They have fine tennis courts, a croquet ground, and places to play baseball and basket ball. We climbed Sunrise Mountain back of the hotel, and one day a party of about fifty climbed Black Mountain, the highest in that region. That mountain is on the other side, about eight miles up the lake. We went to the foot of the mountain in a barge, towed by a launch. The three mile climb up the mountain took us two and a half hours. At the top we built a fire and had lunch. We could see the whole

length of the lake, with its many islands, also the Green and Adirondack Mountains.

New Britain, Ct.

JAMES R.

Dear Mr. Martin: I spent two enjoyable weeks on Lake Champlain, with one sister, four brothers, and my father and mother. We went to the Ausable Chasm, which is a delightful place a few miles from Lake Champlain. We went through the beautiful chasm which is very narrow at some places, and saw the Rainbow and Horse-shoe Falls. The best part came when we shot the rapids in a boat. As the water was low, the boat struck on a rock about half-way down. When one of the boatmen jumped out and pushed us off with much difficulty it turned and was caught on another rock, and we were turned nearly broadside in the stream. The frightened boatman again jumped out. It was more difficult to push off than before, but we got off safely, and enjoyed the exciting experience.

New Britain, Ct.

ELIZABETH R.

Dear Mr. Martin: I spent my vacation at a small town in Maine called Gilead, where I go every summer. I have seen more birds this summer than any summer before. They are: blue heron, spotted sand piper, crows, robins, redstart, great spotted woodpecker, sparrows, junco, kingbird, indigo bird, goldfinch, hawks, blue jay, catbird, kingfisher, ruby-throated hummingbird, chickadee, yellow bumped warbler, wood-thrush and meadow pipit. I saw three woodchucks, red squirrels, chipmunks, field mice, and three wild rabbits.

I can tell many of the trees by their leaves: white and rock maple, white and yellow birch, beech, oak, elm and moosewood. The trees with needles that I can tell are pine, hard pine, hemlock, spruce, balsam fir and cedar. I went fishing three times and, counting all of them, I caught thirty-five trout.

Jersey City, N. J.

HOWARD L.

Dear Mr. Martin: I thought you might like to hear about my vacation trip; I don't think any other "Cornerer" had one just like it. We went up with a horse and wagon to a little country town about seventeen miles from Pasadena and "camped out." In the five weeks we were there we ate all but two of our meals out of doors. There is a little store there and a small stone library, a church, a public park and a little schoolhouse. The schoolhouse is a one-room, boarded-up-and-down cabin, built beside the road under some large, beautiful oak trees, with a clump of wild roses behind it. I should like to go to school there, I think. The park is a natural grove of live oak trees. They are so thick that it is solid shade under them all day long.

One day we went to the San Fernando Mission, taking our lunch. The walls in most places are over a yard thick. They are made of dirt molded into rough bricks and cemented together. We saw the large iron stove the Spanish and Indians used. There were some timbers in the roof so large that I don't see how they put them up so high. We saw the thick cactus hedge once used to keep the enemies away, and the olive trees, said to be the largest in the United States. Another day we went three miles up Big Tujunga Cañon and beside the stream we saw some fresh deer tracks in the sand. Monte Vista, where we were camping, is five miles from a railroad, and all the way to the train the road goes through cactus and sage brush. But it was nice to get home again!

Pasadena, Cal.

BERTHA A.

No room for more, nor for the pictures I had planned to show you. [But you haven't announced the prizes, Mr. Martin; I will give you a line or two for that.—D. F.] O yes! Well, penmanship, careful description and all things considered, Hornaday's American Natural History (Scribner) goes to Bertha A., Pasadena, Cal.; and Newhall's Trees and Shrubs of Northeastern America (Putnam) to Ernest P., Dorchester, Mass.

Mr. Martin

The Prophet of Mercy and Peace*

V. The Revealer of the Unseen

By REV. A. E. DUNNING

A peculiarly Oriental story is that of Elisha confounding the enemy of his nation at Dothan. The king of Syria was making marauding raids into the adjoining land of Israel. But each time he planned one, he was defeated. He could not understand why the Israelites always seemed to know when and where he was coming and to be there in force. He thought there was a traitor in his camp who sent the information. But the fact was that "a man of God" was in Israel to whom God told the secrets of the Syrian. This man told the king of Israel what to expect. Somehow a Syrian soldier learned what the man of God was doing, and he told his master.

Only one man's name is given of all the actors in this drama, and that was Elisha. Him the king of Syria resolved to capture. It does not seem to have occurred to him that God would be as likely to tell the prophet this scheme as he had told him the others. So he found out that the man of God was at Dothan, twelve miles north of Samaria. He sent a great and well-equipped army to surround the place in the night, and to seize the man in the morning.

Now Elisha's bodyguard was only one servant, and he went to sleep as securely as his master. But he woke first in the morning and behold, the village was surrounded by a vast host of Syrians. In terror he woke Elisha and told him their plight. But the man of God reassured him by telling him that they were guarded by an army greater than that of the Syrian king. Then he prayed to Jehovah to open the servant's eyes, and he saw the celestial army, filling all the hill on which the village stood with their fiery horses and chariots. Next the man of God prayed to Jehovah to close the eyes of their enemies, and the Syrian host came blindly groping around Elisha. He told them they were not where they supposed they were, but if they would follow him he would bring them to the man they wanted to capture. Stranger though he was they took him as their guide, and he led them straight into the capital of Israel. Then he prayed again to Jehovah to open their eyes. His prayer as before was at once answered and they saw that they were at the mercy of the king against whom they were fighting. The king was eager to put them all to death, but obeyed the commands of the prophet, fed them generously with food and wine, and sent them back to Syria.

What is the purpose of this story? Clearly it is preserved in the Bible to reveal to men the character of God, and the things which stand out most evidently are these:

1. *God's prophets are a sure defense of his people.* "The man of God" had knowledge of the plans of the enemy of his country. His king listened to his counsel and "saved himself there, not once nor twice." The first lesson of the story is that men should trust those who have intimate fellowship with God. They may be and they may not be ordained ministers. They may be statesmen. In our country they may be the President, his Cabinet and counselors. When they show by their lives and words that they dwell with God and prove by their ability that they understand the problems of statesmanship, it is the part of wise citizens to honor and trust them.

2. *God guards his children who live close to him.* Elisha's reputation as a discernor of other men's minds reached beyond the border into Syria. Yet the king thought he had forces strong enough to capture him. But while the prophet was without a bodyguard from Israel's hosts, he was guarded by a mightier company and he knew it. Jesus taught his disciples that even though they might be killed by their enemies, no real harm could come to them [Luke 21: 16-18]. The path of duty is always a safe path whithersoever it leads, for the hosts of God watch over it.

3. *God reveals himself to those who seek him.* The prophet had the vision of the unseen. In answer to his prayer his servant also saw the fiery horses and chariots of God and measured the strength of his master against the foes of Israel. They two went down to meet the great army which had come to seize them, in the calm confidence which the vision brought then. This is the heart of the story. Those who have learned its meaning face the difficulties of life serenely. The truth it taught is a very old one. "Thou wilt keep him in perfect peace

whose mind is stayed on thee, because he trusteth in thee." Jesus taught it again in another form [John 14: 27]. It is the secret of the power of many a man today.

4. *God would have his people show mercy to their foes.* When the king of Israel found the Syrians in his power, his first impulse was to kill them, and so free himself from further fear of invasion by them. But the prophet told him instead to entertain them hospitably and set them free. He did so, and found that he both saved them and freed himself: "for the bands of Syria came no more into the land of Israel." In this time when representatives of many nations have just gathered to promote peace in the world it heartens us to see in this ancient book that God is on their side. Our noble Secretary of State has said that the only way to secure peace is through religion. That way was revealed long ago to the king of Israel and through Israel to mankind. The chief apostle of the New Testament taught it afresh [Rom. 12: 20, 21]. It is the gospel of Christ which we are commissioned to preach and teach. Some day it will be the law of all nations [Isa. 2: 4].

End of the Year Prayer Meeting Topics

Letters have come to us from pastors who use in their churches our Handbook Prayer Meeting Topics, requesting us to give the numbers of the Hymns of the Church, suggested for weekly topics from Nov. 13 to the end of the year, in other hymnals than the Congregational, the only one specified in the list. Not all the hymns are found in every hymnal. The list in the order suggested is as follows:

Nov. 13-19. A HYMN OF THE HOLY SPIRIT. First line, "Come, Holy Ghost, our souls inspire." Cong. Hymnal, p. 269; not in Pilgrim Hymnal; In Excelsis, 639.

Nov. 20-26. AN ANCIENT HYMN OF PRAISE. First line, "O Very God of Very God." Cong.

Hymnal, p. 502; not in Pilgrim Hymnal; In Excelsis, 34.

Nov. 27-Dec. 3. A HYMN OF CHRIST'S PASSION. First line, "O Sacred Head now wounded." Cong. Hymnal, 217; Pilgrim Hymnal, 131; In Excelsis, 256.

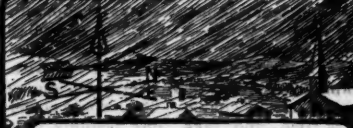
Dec. 4-10. A HYMN OF ASSURANCE. First line, "A mighty fortress is our God." Cong. Hymnal, No. 121; Pilgrim Hymnal, 334; In Excelsis, 636.

Dec. 11-17. A JUDGMENT HYMN (DIES IRÆ). First line, "O Day of Wrath, O dreadful day!" Cong. Hymnal, 263; not in Pilgrim Hymnal; not in In Excelsis.

Dec. 18-24. BERNARD'S HYMN, THE NEW JERUSALEM. First lines: "Brief life is here our portion," "For thee, O dear, dear country," "O where shall rest be found?" "The world is very evil." Cong. Hymnal, 627-630; not in Pilgrim Hymnal; In Excelsis, 787, 788, 523, 786.

Dec. 25-31. AN ADVENT HYMN. First line, "O come, all ye faithful." Cong. Hymnal, 176; Pilgrim Hymnal, 97; In Excelsis, 185.

The new college year at Carleton College, Northfield, Minn., opens with the largest attendance on record. Of the 106 freshman, 21 are valedictorians of high school or academy classes. The ranks of the faculty are also recruited to the full, including a new professor of Latin, Prof. James I. Fairchild, formerly of Tabor College, and an acting professor of philosophy, Rev. George R. Montgomery, from the pastorate of the Olivet Congregational Church, Bridgeport, Ct.



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* International Sunday School Lesson for Oct. 30. Elisha at Dothan. Text, 2 Kings 6: 8-23.

The Literature of the Day

A Study of Personality

These chapters of history and interpretation in the field of ethics bear evidence of having been put to use with the students over whose work the author presides, and must have been exceedingly helpful as well as interesting to young men. President Hyde calls the book a study in the principles of personality. He gives an account and criticism of the five great principles of conduct: the Epicurean, governed by pleasure; the Stoic self-control by law; the Platonic subordination of lower to higher; the Aristotelian sense of proportion and the Christian spirit of love. He lets these five great leaders and their best disciples speak for themselves, supplementing and interpreting and making clear the merits and limitations of each school of thought. A more lucid and helpful book in this field and one better adapted for popular use by its simplicity, clarity and freedom from technicalities, we have not recently seen.

[From Epicurus to Christ, by William DeWitt Hyde. pp. 285. Macmillan Co. \$1.50.]

Science and Immortality

This Ingersoll lecture of 1904 was delivered by Dr. Osler of Johns Hopkins University who has just been appointed regius professor of medicine at Oxford University, an unprecedented honor for an American physician. He deals with his topic from the point of view of a master of physical science. The method is historical, dividing opinions under three heads. There are the Laodiceans who believe in immortality in a general way without intelligent study or enthusiasm, the Gallionians who are absolutely indifferent and who, as Dr. Osler believes, form the majority of mankind and the Teresians who have had glimpses of a higher vision and whose lives are shaped by the influence of the unseen and eternal. These latter are the salt of the earth, but their belief is outside and independent of scientific knowledge and support.

The author's conclusion is that science has neither testimony to offer nor denial to make, but that a belief in immortality rests in the sphere of personal experience and influence. The lecture is full of the charm of literary allusion, drawn from the widest sources and used with apposite skill in illustration of the advancing thought. It clears the way at least for "the will to believe" by making it evident that belief in immortality is unaffected by our growth of knowledge.

[Science and Immortality, by William Osler, M. D. F. R. S. pp. 54. Houghton, Mifflin & Co. 85 cents net.]

Sabrina Warham

The reader will lay down this story with the feeling that it is a true and powerful transcript of life. It does not blink the serious and painful questions, but neither does it bring them so far in the foreground as to throw the normal joys and experiences and the higher moralities out of focus. The scene is in the seacoast neighborhood of South England in the days before the invasion of

the summer cottagers. The author has thus secured a sense of aloofness from the stir and tumult of the world which affords him a quiet stage for the development of his plot and the interplay of character. Sabrina, with her longings for a wider intercourse with the world, the Puritan conscience which allies her to the life she finds oppressive in the village neighborhood and the farm, in her development of character through hard experience is the central concern. The story requires and rewards a thoughtful reading. It has elements of permanent interest which we fail to discover in more sparkling and superficial stories, quickly read to pass a weary or an idle hour and forgotten as quickly.

[Sabrina Warham, by Laurence Housman. pp. 439. Macmillan Co. \$1.50.]

RELIGION

Studies in the Gospel According to Mark, by Ernest De Witt Burton. pp. 248. University of Chicago Press. \$1.00.

This book has grown out of experience in teaching in Sunday school the Gospel of Mark, being revised from time to time by the criticisms of teachers using its lessons. It is prefaced by brief instructions to the pupil as to how he should prepare the lessons and counsels to the teacher as to how he should use the book. It is intended for classes in the secondary division of a school graded according to the author's plan. It is just the text-book for such classes to use in learning how to study the Bible by studying the life of Christ after the plan of a single Gospel.

The Religious Education Association. Proceedings of the Second Annual Convention. pp. 640. Executive office of the Association, Chicago.

Editorially noticed in *The Congregationalist* of Oct. 1, under title *The Bible Reviewed*.

The Ethical Teaching of Jesus, by Charles Augustus Briggs, D. D., Litt. D. pp. 293. Chas. Scribner's Sons. \$1.50 net.

Dr. Briggs, as a result of the processes of the Higher Criticism, reaches the conclusion that the original sources of the Gospels were all in Hebrew and that Jesus taught in the forms of Hebrew wisdom. Much of these, lost in translation into Greek, he thinks can be recovered. He has come back by this road to a conception of his theme in harmony with the early interpretations by the Fathers and with the general opinion of the Christian world for the greater part of its history. "I am fully convinced," he adds, "that Jesus' principle of voluntary love is the great transforming principle of Christianity, the material principle of sanctification, and the principle specially adapted to this modern ethical period of the world." The handling of the details of our Lord's ethical teaching is in a high degree stimulating and suggestive.

What Every Christian Needs to Know, by H. W. Pope. pp. 224. F. H. Revell Co. 75 cents net.

A practical handbook of that aggressive personal evangelistic work in which the author believes with all his heart and which he illustrates out of long and happy experience. In its call to witness-bearing it should arouse readers to their opportunity and point them to the most tactful and helpful methods of work.

Through Science to Faith, by Newman Smyth. pp. 282. Chas. Scribner's Sons. \$1.35 net.

A new edition of Dr. Smyth's Lowell lectures of 1900-01. He has added a preface, in which he reviews at some length and from the author's point of view elements of strength and incompleteness in the argument. But no change of moment suggests itself to him as important enough to be incorporated.

BIOGRAPHY

Tom Keenan, Locomotive Engineer, compiled by Neason Jones. pp. 280. Fleming H. Revell Co. \$1.00.

The writer and hero of these autobiographical

sketches is a big-hearted and big-bodied locomotive engineer, an Irishman who was converted from a life of dissipation and became one of the leaders in that great upgrowth of Christian organization among railroad men, which is one of the marvels in the recent history of the kingdom. Mr. Jones's story has been put into good literary shape, but the virility, humor and rough familiarity with life have not been edited out of it. As a tonic for weak Christians, a record from the inside of a large and significant movement, and even as a picture of change and growth in railroad conditions in a single lifetime it has high value.

St. Paul, by Rev. J. Gamble. pp. 120. J. B. Lippincott Co.

One of the Temple series of Bible Handbooks. A careful and interesting study of St. Paul's life and writings by one who is familiar with the latest results of New Testament study and who is able to enter sympathetically into the experience and thoughts of the great apostle.

In the Days of Chaucer, by Tudor Jenks. pp. 302. A. S. Barnes & Co. \$1.00 net.

A remarkably successful essay in biographical popularization. Mr. Jenks puts before us the conditions of Chaucer's time in a way which will prove interesting to general readers. He gives a distinct picture of the man in his surroundings which must not be thought slight or careless because it is such pleasant reading.

A Memorial of Horace William Rose, by Harry Wade Hicks. pp. 146. Int. Com. of Y. M. C. A., New York. 60 cents.

Mr. Rose was one of the little group of leaders in religious organization and work in the colleges. He died at twenty-seven of typhoid fever in the midst of a most useful career as association secretary in Cornell University. This sketch gives an interesting picture of a strong, useful and lovable life.

FICTION

Deacon Lyander, by Sarah Pratt McLean Greene. pp. 223. Baker & Taylor Co.

One hardly knows what to make of Mrs. Greene in Washington and away from her beloved along-shore folks. Her New England couple are quite in her usual vein however, in their mixture of shrewd business sense and love of their fellowmen, and the humor with which their experiences and benefactions are described is often delightful. Perhaps the picture of the Deacon and his wife at the horse race is the most effective bit of all. The situations, though improbable enough, bring the characters nearer than usual to the life with which we are all familiar. It is a story to be read in genial companionship and is not to be tried by too severe a test of fidelity to ordinary life.

The Good of the Wicked and The Party Sketches, by Owen Kildare. pp. 148. Baker & Taylor Co.

These brief stories and sketches of the East Side life in New York city, have all the freshness and charm of good literature. Mr. Kildare writes of what he knows and loves with a direct simplicity of humor and pathos which holds and delights attention.

The Knitting of the Souls, by Maude Clark Gay. pp. 395. Lee & Shepard. \$1.50.

A romance of Boston in the time of King Philip's War. The conditions of the period do not easily lend themselves to romance. Men and women in real life do not act and talk as these characters do. Nor has the author understood the Puritan point of view. For instance, a thoroughgoing Calvinist might hesitate to assert that all infants are saved, but nothing would induce him to assert that a particular infant was damned.

The Blazed Trail, by Stewart Edward White. pp. 413. McClure, Phillips & Co.

Mr. White's bracing, wholesome story bids fair to become a perennial. It has just reached its seventeenth edition. The freshness and primitiveness of the natural scenery is reflected in the characters and the combination continues to charm the public.

The Eagle's Shadow, by James Branch Cabell. pp. 256. Doubleday, Page & Co. \$1.50.

A comedy well suited to the theatrical stage, in which sentiment and satire are both occasionally overdrawn, but with such genuine descriptions of character and such wholesome

humor that one lays down the volume after reading it as he would rise from an amusing play.

VERSE

From the Garden of Hellas, by Lilla Cabot Perry. pp. 142. Houghton, Mifflin & Co. \$1.25. Greek anthology has always been a temptation to translators. This is the work of one who has an unusual gift of transferring the charm of lyric verse into her own tongue and will go far toward suggesting the eloquent compression and charm of the original. It is a representative selection and she has wisely abandoned the attempt to reproduce the original meters, transferring the verses into appropriate and familiar meters of our own tongue.

British Poets of the Nineteenth Century, by Curtis Hidden Page, Ph. D. pp. 293. B. H. Sanborn & Co., Boston.

Professor Page has confined himself to the most notable poets of a single century in England and thereby is enabled to include the most significant and important examples of their works. Fifteen are included and, with the possible exception of Landor, agreement will be general that the choice is justified. Occasional notes of introduction or explanation have been added.

Poems, by Eugene Barry. pp. 159. L. C. Page & Co. \$1.00 net.

Pleasing verses, many of them written for individuals or occasions, but breathing a love of nature and sympathy with the experiences of men.

Poems and Songs, by I. R. Newell. pp. 136. Richard G. Badger, Boston. \$1.50.

Mr. Newell is a patriotic Canadian and writes of empire. His poems are largely occasional with a little group of purely religious poems.

Songs of Southern Scenes, by Louis M. Elshemus. pp. 157. Eastman Lewis, New York. \$1.50.

A second edition of Mr. Elshemus's verses of travel. His point of view as a landscape painter has left its mark upon his verse.

Elfin Songs of Sunland, by Charles Keeler. pp. 100. The Live Oak, Berkeley, Cal. 75 cents net.

MISCELLANEOUS

Earthquakes, by Clarence E. Dutton, Major U. S. A. pp. 314. G. P. Putnam's Sons. \$2.50 net.

This number of the Science Series deals with its subject in the light of the new knowledge which has grown up in less than forty years. With the invention of the seismograph the study ceased to be one of isolated phenomena and became one of related facts by the systematic investigation of elastic wave motions in the earth's crust. The nature and causes of earthquakes, their relation to volcanic action and the instruments used in measuring seismic wave motions are studied and illustrated with pictures and charts. A study of the geographical distribution of earthquakes and a chapter on sea-quakes conclude the book. It is a comprehensive sifting and gathering of a great mass of interesting material.

Up through Childhood, by George Allen Hubbard, Ph. D. pp. 303. G. P. Putnam's Sons. \$1.25 net.

Many things are said, most of them true, none of them new, about education, especially in the Sunday school. The author scolds a little and prods our weak places, but he does not help to solve our problems. To be sure, he tells us that we must give children something to do, "train their motor activities," even in the Sunday school. He would greatly help us if he would specify particulars, if he would take one typical boy of fourteen for example and describe in detail the way to train that boy. The book comes so near being good and treats so important a problem that its failure is exasperating.

First Lessons in Food and Diet, by Ellen H. Richards. pp. 62. Whitcomb & Barrows, Boston. 80 cents net.

A sensible little primer on one of the most important of topics. Mrs. Richards is admirably qualified for the task and has made a useful text-book for schools and women's clubs. Housekeepers will find it a helpful and clarifying influence for thought in regard to their daily task.

The Finest Baby in the World, by Theodor. pp. 63. F. H. Revell Co. 50 cents net.

A little book of sentiment about the experiences of a father in the first years of his child's life, expressing also the education which comes to a father from his child. The thought is meditative and poetical.

Book Chat

The leading serial in *St. Nicholas* for 1905, Queen Zixi of Ix, by Mr. L. Frank Baum, will be illustrated in colors—a new departure for this popular magazine.

The birth of a daughter to Mrs. Selden Bacon (Josephine Daskam) will give her an opportunity to make a new study at first-hand of the subject she depicted in the *Memoirs of a Baby*.

Mr. Stewart Edward White has been spending his honeymoon in the Sierras, where he succeeded in finding a new pass, which he named Elizabeth Pass after his wife, who was the first to cross it.

Lafcadio Hearn finished reading the final proof of his new book on Japan the day before his death. It is an interpretation of Japanese life, which he had studied from the point of view of a naturalized Japanese married to a woman of that people.

A dictionary of the growth of the English language is being printed by the Clarendon Press of Oxford, Eng. It was projected nearly fifty years ago. The first volume appeared in 1888. Five volumes have been issued at \$13 per volume. It is expected that the work will be completed in 1908.

Mr. Anthony Hope's Double Harness, in its study of the experiences of marriage in London society circles, will recall to his readers the fact that the author is himself only a recent convert from the bachelor ranks. Mrs. Hawkins is another of the American accessions to English society.

Mr. A. E. W. Mason, the author of *The Four Feathers*, is visiting in America. His new story, *The Truants*, which has been running as a serial in *Harper's Weekly*, will appear forthwith. Mr. Mason is a Liberal and represents the city of Coventry in the British Parliament.

The serials of the *Century* for the coming year are both to be by women—Mrs. Humphry Ward and Mrs. Alice Hegan Rice. A greater contrast it would be hard to find than has hitherto characterized the works and style of these two. Think of Mrs. Wiggs of the Cabbage Patch and Lady Rose's Daughter as guests in one house!

Mr. Archer M. Huntington, a son of the late C. P. Huntington, is not only the wealthiest and most successful collector in this country of manuscripts, works of art and the like pertaining to early Spanish history, he also is a public benefactor; and the new building for the Hispanic Society of America, which he is to erect in New York city, will be one of its finest buildings devoted to educational ends.

The *Bibliotheca Sacra* for the current month has several taking titles to interesting articles. Dr. A. A. Berle writes on *The Illusions of a Personal Theology*, Mr. George Perry Morris discusses *Impending Changes in Congregationalism*, Dr. Abraham Kuyper, the Dutch statesman and theologian, continues his criticisms of the *Biblical Criticism of the Present Day* and Philip H. Churchman of Princeton makes *An Appeal to the New School of Theology*. The editors open this valuable quarterly freely to various schools of theology, as this number shows.

Roman Catholic and especially Jesuitical influence is being brought to bear on our publishers now whenever anything appears unsatisfactory to Roman Catholics; and some publishers are succumbing to the pressure and are either offering apologies or withdrawing books from circulation. It will be interesting to see what fate Lafcadio Hearn's book on Japan meets with. His chapter on the history of sixteenth century Christianity in Japan as practiced by Jesuit missionaries is far more unqualified in its denunciation of the Jesuits than the book which a Chicago firm has recently suppressed because of a threatened Roman Catholic boycott.

The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

Oct. 23, Sunday. *The Vanity of Life*.—Ps. 39: 1-13.

"Surely every man is a breath." Take the thought of the presence of God out of this psalm and you have a wailing dirge. Bring into it Christ's thought of God's loving fatherhood and its sense of life's brevity and nothingness is transformed. God's gift through Christ adds the spirit of leisure to our earnestness of living. The closing of the psalm suggests extinction but Christ came to bring life and immortality to light. *Hear my prayer, O Lord, and give ear unto my cry, for I am a sojourner as all my fathers were. Let the peace and leisure of the eternal life with Christ bring calm and patience to my weary and discouraged hours. And though I am little let thy greatness be my refuge and delight.*

Oct. 24. *The Experience of Mercy*.—Ps. 40: 1-17.

These words have the vividness of personal experience. One needs to have gone down into that "pit of tumult" to appreciate the deliverance and the song. Note the sense of security, the rock under foot, and the teaching of experience for others. No life is hid in a corner. Note also that the experience of deliverance does not exclude the thought of further trials or the need of prayer.

Oct. 25. *Considering the Poor*.—Ps. 31: 1-13.

This is the beatitude of the Old Testament, Blessed is he that considereth the poor. We may be thankful that it is not he that helpeth the poor, for help is not always possible. The blessing is upon the considerate man who will help if the way be clear. Happy is the man who has this sense of the personal care of God. The philosophy of the day tends to extinguish this hope, though there is nothing in modern research or discovery which contradicts the personality or the providence of God.

Oct. 26. *Longing for God*.—Ps. 42: 1-11.

This is a psalm of faith in discouragement. The earnestness of longing contrasts with the cold indifference of many among us. Thirsting for God is a familiar experience in times of faith. It dies out when satisfaction is sought from lesser springs of pleasure. There is a fullness and intensity of soul life here which makes it a corrective for our Laodicean carelessness.

Oct. 27. *Our Refuge*.—Ps. 46: 1-11.

Here flows the full tide of joy and gratitude, yet not in forgetfulness of the perplexities and trials of our life. The heart that has attained to this assurance has reached the ways of song. This psalm must have been in the mind of John when he had that vision of the Heavenly City with its river flowing out of the throne of God [Rev. 22: 1-5]. Here, too, the secret of joy and confidence is in the presence and power of God.

Oct. 28. *The Prayer for Pardon*.—Ps. 51: 1-19.

See how God overrules even a good man's sin for help to others! In the words of this psalm penitent hearts have found expression for two millenniums. Note that the hope of pardon is based upon confession. The sinner bares his heart to God. The clean heart which he has lost he asks for as a new creation and seeks not simply pardon but the joy of pardon. Nor does the thought stop short of witness-bearing.

Oct. 29. *The Covetous Man*.—Luke 12: 13-22.

We know nothing of the circumstances of this family quarrel, but it gave our Lord the opportunity to deny his calling as a judge or a divider. In the light of this parable this contentious brother stands self-judged. It is like a lightning stroke, revealing the vanity of trust in riches. Men are slow to learn that they are turning with the wheel of years and that earthly possessions are but the enjoyments of a sojourner.

In and Around Chicago

(The Congregationalist may be found in Chicago at the Congregational bookstore, 175 Wabash Avenue.)

Foretaste of the American Board

Those ministers who could not go to Grinnell Monday morning heard Secretary Barton of Boston, President Washburn of Robert College, Constantinople, and Dr. Clark of Prague. Dr. Washburn gave gratifying testimony concerning the influence the college has exerted and is exerting in Turkey, and spoke very hopefully of the future. Dr. Clark reported eighteen churches organized and their influence felt all over Bohemia. The work is now going on through the Bohemians themselves, not only in churches but in Young Men's Christian Associations and by means of Christian literature. After thirty-two years of service the veteran missionary feels as if he might enjoy a brief period of rest in this country. Dr. Barton dwelt upon three points only as setting forth the policy of the Board, viz., the development of a native agency, self-supporting churches and institutions and the self-propagation of the missionary work. The meeting was an illuminating one and is not likely soon to be forgotten.

Rock River Conference

This conference, embracing more than three hundred ministers and as many laymen, met this year in Chicago with the Evanston Avenue Methodist Episcopal Church. It was one of the best of recent conferences, its members report, and chiefly because its spirit was pre-eminently evangelistic. Not much of interest to outsiders was done save in reference to divorce. Radical action was proposed but not adopted. The final decision was to recommend care in preventing hasty marriages and to refuse to marry the guilty party in any case of divorce so long as the innocent party is living. Ministers were urged to make themselves acquainted with all the facts before performing the ceremony even for the party claiming to be innocent.

Enlargement of the Moody Bible Institute

Founded by Mr. Moody in 1889, this institute has already accomplished as much as its founder anticipated and in some directions it has done work which he did not contemplate. Last year its roll of students was larger than ever, and while the course of study has gradually been enlarged and made more thorough, the spiritual life has not been weakened. Dr. James M. Gray of Boston, who has long rendered service during the summer, will hereafter be in residence throughout the year, becoming one of the trustees and assuming an active part in the direction of the work. Especial effort will be put forth to train Bible teachers for large interdenominational classes for which the demand is far greater than the supply. Young men and young women are wanted for gospel settlement work and the institute has exceptional ability to meet this demand. Extension work in this country and Canada is to be carried on by correspondence, a regular system of Bible conferences and by evangelistic campaigns. The annual expense account of the institute is over \$40,000 and it trains more than eleven hundred young men and women every year, many of them college graduates. Many others receive here a stimulus which leads them to the college or to a regular theological seminary. Evening classes have been conducted the last two or three years attended altogether by more than three thousand persons.

The Funeral of Professor Curtiss

Services in memory of Professor Curtiss were held in the First Congregational Church Wednesday afternoon preceded by private services in the seminary at which only the professors, students and directors were present. The auditorium of the First Church was full, and not with scholars only, representatives of other institutions of learning, but with business men. The services were simple

yet profoundly impressive. Drs. Armstrong, Alnall, Fifield, Bartlett with the professors were in the pulpit. Scriptures were read by Professor Harper, prayer offered by Prof. Graham Taylor and the principal address read by Professor Scott, who gave a brief history of the life of Professor Curtiss, and set him forth clearly as a scholar at the head of an important department in the seminary and doing full work for the churches while looking after the interests of his students. Brief addresses were made by Dr. Armstrong, representing the City Missionary Society of which the professor had so long been president; by Dr. Alnall, pastor of the North Shore Church of which he was a member and one of the most earnest and efficient of its originators; and by Dr. Fifield of Kansas City for the alumni. The blow has come so suddenly that neither the seminary nor the churches as yet realize its severity. The farther we drift away from the days of his activity among the churches the more clearly will his self-sacrificing heroism appear.

Chicago, Oct. 15.

FRANKLIN.

In and Around Boston

Immanuel Installs Mr. Drew

This Roxbury church entertained a council Oct. 6, which, after examining Rev. E. P. Drew, formerly of Keene, N. H., proceeded with his installation, the sermon being



REV. EDWARD P. DREW

preached by Rev. H. H. Tweedy of Bridgeport, Ct. Mr. Drew's statement of his religious experience and his doctrinal belief caused a prompt and unanimous vote ratifying the call of the church. He seems to have had a normal, naturally evolving religious experience, inevitably leading him to service in the ministry. His theological point of view is conservatively progressive. His personality is attractive and commanding, and it is safe to predict for him and the church a life of activity and harmony. He will be aggressive in leadership, satisfying as a positive, constructive preacher, and reliable as pastor, adviser and friend.

A Melrose Resignation

Rev. B. F. Leavitt, pastor of the Melrose Highlands Congregational Church, who has just passed the eleventh anniversary of his settlement, has resigned his pastorate, to take effect April 1, 1905. During these eleven years a commodious edifice has been built and 405 persons have been received to the church, bringing the resident membership from 127 to 309, and advancing the church in point of members from the twelfth to the eighth place in Woburn Conference. The reason given for the resignation (which the church was asked to accept unanimously) is the conviction of the pastor that the time has come when the efficiency of the church can be better advanced under another leader, and that his usefulness can better be realized in another field.

Our City Missions

The City Missionary Society appears to have taken little vacation from its manifold

activities the past summer. For three summer months the missionaries made 10,140 visits, of which 587 were to the sick; attended 9 funerals; gathered 69 children into Sunday schools; held 144 meetings; furnished employment to 95 persons; afforded aid 788 times. Through the Fresh Air Fund, which was started twenty-five years ago, 8,905 persons, including those who enjoyed two weeks at Rosemary Cottage, in Elliot, Me., had a day's outing or a visit in the country.

The executive committee at its last meeting, held Oct. 10, appointed three new missionaries, one to labor at Roslindale and two in Dorchester, where the society has now three workers. With one exception, the collection in each church in Boston this year has been larger than last year.

Several bequests have recently been received. Miss Elizabeth Lithgow, \$800 for the missionary work; Albert Gay, \$1,000 to be invested and its income to be applied to the temporal relief of the poor; Miss Harriet M. McIntire \$32,500, of which \$28,000 is for summer recreation for the poor. The income of this fund will be used for the benefit of mothers and children, in accordance with the wish of the testator.

The City Missionary Society maintains its strong hold on the sympathy and gifts of the benevolent and is doing a work appreciated by the churches, as shown by their generous support.

Christian News from Everywhere

Proof as to the extent of membership in secret orders by clergymen is found in the statement that twenty-five bishops of the Protestant Episcopal Church were guests at a Masonic banquet in Boston last week.

So long as an Anglican bishop presided over Episcopal enterprises in Honolulu there was little likelihood of any adequate recognition of the work done by our American Board missionaries in the early days of Christian enterprise in Hawaii. With the coming of Bishop Restarick of the American Protestant Episcopal Church, a new day dawned. Speaking before the Protestant Episcopal General Convention in Boston last week, he said:

I believe there is no place where can be seen to greater advantage the success of missions. Despite every effort at disparagement, the fact remains that in the last century an entire people not only became Christian, but through the efforts of the missionaries had a system of public schools, and an institution of learning preparatory for entrance to college, long before there was a school in California.

The decline in attendance on church was admitted by all participants in the debate on the subject at the Anglican Church Congress just held in Liverpool. The best prescription for altering the condition of the affairs was that of Sir Edward Russell, a candid layman, who said

his sole remedy for the declining attendance was more insistence on competent preaching. Perfunctory preaching aggravated the evil. The mere repetition of formularies would not suffice. For the majority of the English people, where there was no spirit there was no life, and where there was no good preaching there was little of the spirit. He suggested that preachers should plead more definitely for real devotion to the Christian life, revive expository preaching, show more variety, and take with them into the pulpit the intelligence, open-mindedness, catholic perception of spiritual essentials, reverent devoutness, and recognition of the best current opinion which was expected of them in serious personal intercourse.

The Christian Register publishes an appeal for money to plant a Unitarian church in a town of nearly 3,000 inhabitants, with six churches and not one of them Unitarian. The dominant note in that appeal is distinctly sectarian.

State Meetings

Wisconsin

As I review the sessions of the sixty-sixth convention held in the auditorium of First Church, Eau Claire, Oct. 3-6, four pictures stand out with peculiar vividness. In the first, I see the expectant faces of a large number of delegates receiving the welcome of the resourceful and scholarly Dr. J. W. Frizzell and representatives of civic hospitality. The audience includes over 150 pastors with rugged, open, manly faces. Men of thought, they are even more men of action. The exceptional array of good speakers was matched by an unusual number of appreciative hearers, the laymen including some of Wisconsin's best.

Even more impressive was the scene when, after the choice of Dr. G. R. Leavitt of Beloit as moderator, the convention elected the founder of the Eau Claire church, Dr. Alberoni Kidder, honorary moderator. This missionary bishop of the Chippewa Valley received a genuine ovation from his brethren. He is still strong in mind and voice and his words of greeting and counsel were most impressive.

The third picture, not easily forgotten, is of a group of the faithful few, with grim determination plodding through an interminable budget of business in the gloom of a late afternoon session. The fourth shows the remnant of the survivors at the last session trying to do business on the rag ends of exhausted strength and enthusiasm. Great programs and the free discussion of great problems do not agree. We cannot do our necessary business in democratic fashion unless we abate somewhat our enormous appetite for papers and addresses.

The program omitted theology and Biblical criticism, but was strong along the lines of sociology and applied Christianity. The addresses of Rev. H. H. Jacobs on The Enemies of the Home; of Prof. Graham Taylor on The Problems of the City; of E. P. Salmon on The Problems of Industry; and of Dr. S. G. Smith of St. Paul on The Children of the Poor and the Criminal, if published together would make a fine contribution to the literature of social science. Their positive presentation of the claims of socialism was well received. In Rev. J. M. A. Spence's paper, however, on Some Unescapable Issues before the Church of Today, the critical attitude of socialism toward organized Christianity was given strong, impassioned utterance and the arraignment of the church awakened considerable protest.

Closely allied with this group of papers was the discussion by President Eaton of Beloit on The Church and the Public Schools; the plea for aggressive temperance measures by the superintendent of the Anti-Saloon League; the address on The Church's Marching Orders, by Dean Sanders, and the missionary appeals of Secretaries Tenney, Hitchcock, Talbot and Clifton.

The Duties of the Church to those Within its Fold were ably presented by Rev. E. H. Huelster, Rev. R. L. Breed, Hon. John M. Whitehead of Janesville and Secretary Chynoweth of the Wisconsin Sunday School Union. Dean Sanders's address on the Church and the Ministry was in part in the line of a memorial to the National Council on Ways and Means to Maintain an Educated Ministry.

Of special inspirational value were the address by the retiring moderator, President Halsey of the Oshkosh Normal School, and the closing one on Conquests To Be Made by the Church, by Dr. E. G. Updyke. The convention sermon, by Rev. Judson Tittsworth on Power in the Moral Realm, was a message strong in thought and spiritual perception. Another call to deeper spirituality was heard in Professor Blaisdell's appeal for an interpretation of the Bible in the terms of life.

In the home missionary session General Missionary Dexter's appeal for the country church was peculiarly strong, and is to be printed. The addresses by Missionaries Osten-Sacken, Scheibbe, Chapel and Gibson were encouraging. These workers in some of the most difficult fields are jubilant with the joy of signal triumphs for Christ.

This note of Christian exultation sounded in the remarkable paper by Rev. Henry Stauffer upon Evangelism. Born of recent experience, it not only voiced a great hope, but showed plainly and beautifully how it may be realized. The devotional meetings, especially before business accumulated, were exceedingly tender and prayerful.

But if later business somewhat shortened prayers and lengthened sessions, it was not mere routine. The committees on pastoral relations and on unification agreed in a plan to bring pastorless churches and churchless pastors together. After several revisions it was finally voted to make one member of the committee on ministerial standing

in each convention a member of the State Convention's committee on pastoral relations. This committee is each year to nominate to the State Convention a secretary who will devote himself to mediating between pastors and churches and will perform the functions of a pastor-at-large in the state. Rev. A. H. Miner of Madison was elected to this arduous and responsible office. Though a pioneer, he is strong for labor and counsel. The main items in the program of unification, incorporation and the securing of denominational headquarters in the state, will be further considered next year.

For the first time the moderator has been chosen a year in advance. The honor fell to Mr. F. J. Harwood of Appleton. There was also a healthy contest for place. The next convention will be entertained by Dodgeville, a large country church which has come from the Primitive Methodists, and is said to have the largest prayer meeting attendance in our Wisconsin churches.

We owe the Eau Claire program to the organizing genius of Dr. Frizzell, who especially exalts the teaching function in the ministry. It answered the question, What is Christianity? in terms of life. It was a splendid answer—unifying, satisfying. The convention was the most progressive and the most harmonious we have held for years. J. H. C.

Wyoming

The association met at Wheatland, in the center of a well-watered section capable of supporting a population equal to the entire present population of the state. Agriculture by irrigation finds its highest development here, and to this section settlers have flocked during the past year. The church has had as a result a healthy growth.

The report of Superintendent Gray showed that all the churches have taken remarkable strides forward. The accessions on confession are more than double those by letter. In benevolence, also, the increase is marked, especially among the Sunday schools. Every church Sunday school in the state has contributed to the missionary work of the Sunday School Society a larger sum than last year—the aggregate increase more than 44 per cent.

Two houses of worship have been dedicated, one parsonage erected and two more are under way. In improvement of church property much has been done, while in the matter of self-support there has been a gratifying step forward.

Every pastor in the state was present—one, a lady, making a round trip of 890 miles, partly by stage, and by the shortest route. Another pastor traveled 850 miles, three others 800 each, and another (also a lady) 600. Yet the meeting could not have been more centrally located. Railroad rates in the mountain states are generally five cents per mile, and on stage lines from ten cents a mile up. One can readily understand that it means sacrifice for a minister to attend associations in Wyoming, where the salaries of home missionaries are from \$600 to \$800.

The meetings were deeply spiritual. Rev. H. J. Withington preached. Rev. J. W. Moore's address of welcome was responded to by the moderator, Rev. C. H. Nellor. Rev. F. E. Knopf spoke happily on The Old and the New. Rev. J. M. Babcock of Guernsey gave a stirring and searching address on the Midweek Meeting.

Evangelistic work was discussed: Rev. J. H. Andrews of Chadron, Neb., speaking on Its Aim; Rev. S. Abbie Chapin of Dayton on Its Methods; and Rev. Mrs. W. B. D. Gray of Cheyenne on Conservation of Results. Rev. T. C. Williams contributed a deeply thoughtful address on The Social Value of the Christian. At the meeting of the Woman's Missionary Union reports showed a marked advance along all lines of society work.

The first evening was given to an address on The Value of Higher Education to Church and Nation, by President Tisdell of the State University; the next, to an address by Rev. J. H. Andrews of Chadron Academy on Christian Education. Large audiences testified to the interest in this subject.

Rev. John De Pen, of executive board of the C. H. M. S., preached ably Sunday morning and in the evening delivered an address on home missions to a large audience.

The next meeting will be held at Rock Springs, 300 miles west of Cheyenne, or 825 miles distant from the farthest church in the state.

W. B. D. G.

Washington

The sixteenth annual meeting was held Oct. 4-6, in First Church, Tacoma, Rev. E. T. Ford, pastor. Rev. Austin Rice was moderator. The sermon by Rev. J. H. Bainton was on The Strenuous versus

the Contemplative Life. The general theme of the meeting was The Church and the Age and the problem considered in all papers and discussions was How to Obtain Better Things.

Topics included: How to Increase the Power of the Sermon; The Minister as Leader toward Better Things; The Mission of the Christian Ideal; Evangelism and Our Age; The Church Getting a Grip on the Community; The Church Meeting the Problems of Individual Lives.

The unusually large attendance was partly obtained by paying out of association funds half the traveling expenses of pastors whose fare exceeded \$5 for the round trip. This experiment will be continued next year for the meeting to be held at Walla Walla.

After two years' deliberation, a state Home Missionary Society was organized, with constitution and officers, in hope of greater progress toward state self-support.

In benevolence, the goal was set at \$2 per resident member and the benevolence committee was instructed to apportion this amount among the different societies, notifying each church of the amount it is expected to raise and expressing the earnest hope that this amount be secured, and, if possible, exceeded.

Comity received careful attention and strong resolutions which had been discussed at a joint meeting of Presbyterians and Congregational committees were adopted. The state committee of the association was given authority to act as a court of final appeal, on condition that similar authority be granted by the Presbyterian Synod to its state committee. It is hoped that this action will establish a court which can be quickly and easily consulted. An effort will be made to extend the arrangement with other denominations.

The association voted its hearty indorsement of Dr. Bradford's interpretation of the functions of national moderator and its hope that his policy may be followed in general spirit by his successor. Other resolutions favored the triennial rather than the annual meeting of the National Council; the consolidation of the Congregational missionary magazines into one comprehensive publication which could be more thoroughly circulated through our churches; total abstinence; and the joint action of Congregational churches in all cities containing three or more and in counties for the better evangelization of the vicinage. Another resolution advocated a half holiday on Saturday and urged ministers to champion that cause with a view to better Sabbath observance.

A hearty welcome was extended to the new Chicago Band, consisting of Rev. Messrs. W. O. Wark, recently located at Bellingham; W. M. Proctor at Spokane; F. O. Wyatt at Pullman; and William Worthington at Snohomish, graduates of Chicago Seminary coming here together. Rev. H. W. Painter of Almira is also a recent graduate of Chicago. It is gratifying that Messrs. Painter, Proctor and Worthington, as well as Rev. A. L. Knudson, a graduate of Pacific Seminary, have come up from our own Washington churches within fourteen years, studying at Whitman College and returning to work in the state. They have all been church members under pastors from the Yale Band of fourteen years ago.

Great satisfaction was taken in missionary addresses by Dr. H. G. Guinness and his wife of London, and in those of Rev. and Mrs. E. T. Ellis from Chicago Seminary, of the same class as the young men mentioned above. The Ellises are to work under the American Board at Pang-shuang, China, and are to be adopted missionaries of Plymouth Church, Seattle.

This association includes 185 Congregational churches in Washington, British Columbia and Alaska. Washington alone has 32 self-supporting churches, two-thirds of which have come to self-support in the last three years. During the past year twelve churches have been organized in this state, seventeen church buildings and fifteen parsonages constructed. There have been thirty-two pastoral changes and twenty-four new workers have been welcomed. Despite a heavy cut of \$5,000 in mission funds the home missionary work has been conducted through strenuous effort to bring churches to self-support and to join small fields together under the pastoral service of one man.

According to the Year-Book, only four states in the nation outrank Washington in the number of churches gained, only three have added a larger number of members to their churches and New York alone has gained more Sunday school scholars during the year. These facts show the rapid growth

of population in this district and the vital need of wise and generous expenditure of missionary money here and now that the tone of the future may be Christian. The strongest possible effort is being made to advance the benevolent interest and enthusiasm of all our churches. E. L. S.

At Worcester

The Old South Church has an innovation in the form of vestments for its chorus choir of over forty, the majority of them ladies. The change from a display of the dressmaker's and milliner's art to the present quiet and appropriate appearance of the choir is highly pleasing. During the summer the organ has been rebuilt and enlarged, making practically a new instrument up to the latest requirements.

Another novelty was the dividing of the audience on a recent Sunday. Dr. Van Horn met the women in the auditorium and preached a sermon especially for them. At the same time the assistant pastor, Rev. J. E. Matthews, preached to the men gathered in the chapel. In the evening the order was reversed.

The church Federation Workers of Massachusetts held their convention at Trinity Methodist Episcopal Church last week. Not large in attendance, it was rather a gathering of experts, men grappling earnestly with problems of religion and charity. Leading speakers were Dr. Reuben Thomas, Secretary Emrich, W. H. Eaton, secretary of the Baptist Convention, E. F. Merriam, editor of the *Watchman*, Rev. C. F. Rice (Methodist Episcopal) of Springfield and Rev. E. T. Root of Providence, field secretary for New England.

The wastefulness and wickedness of multiplying churches in small communities, the need of co-operation rather than competition, and the responsibility of ministering to strangers and foreigners, were emphasized with telling illustrations. Such unity of spirit, intensity of conviction, study and display of facts must produce wholesome results. Leading Worcester churches plan to enter into a federated movement without waiting for a united effort of all the churches. E. W. P.

A Meeting of Swedes in Springfield, Mass.

The Swedish Free churches of New England and New York held their annual meeting at Springfield, Sept. 26-30.

Rev. A. L. Anderson of Campello, Mass., was chosen moderator, Mr. G. F. Wiman of Proctor, Vt., secretary, Mr. J. A. Edmans of Orange, Mass., treasurer.

One young man was ordained to the ministry and one was licensed. Congregations in Rutland, Vt., Everett, Mass., Paterson, N. J., were admitted to fellowship.

The Swedish Free churches support a Children's Home in Crowell, Ct., in which there are fifty-six children, twenty-seven girls, and twenty-nine boys. They also support a Swedish Seaman's and Immigrant's Home in East Boston, and a seaman's missionary. During the year 890 Swedish and Finnish seamen and immigrants have stayed at this home.

A Notable Berkshire Pastorate Ended

Rev. L. S. Rowland, D. D., pastor in Lee, Mass., since 1877, died there Oct. 8 and the funeral was held in the church where he so long and efficiently ministered. The services were largely attended and impressive.

Dr. Rowland's life and pastorate at Lee were so recently treated in these columns that it is only necessary to say that the end came in the midst of his labors. On Sunday, Oct. 2, he ministered in his accustomed place and retired that night as well as he has been during these latter years. Next morning he was found unconscious in bed, and as he had been afflicted with locomotor ataxia, which he had in a measure conquered, it is thought that his disease precipitated the shock which resulted in death.

The funeral was in the nature of a triumph. The eulogy, by Dr. W. V. W. Davis of Pittsfield, was pitched on the key of a Te Deum laudamus, and was an inspiring tribute to the memory of the beloved pastor of a stricken people. The ministers of the county attended in a body and the congregation sang, for all thy saints. Funeral emblems were not conspicuous and the notes of victory that a faithful soldier of Jesus Christ had won the fight, of gratitude that such a helpful ministry had been

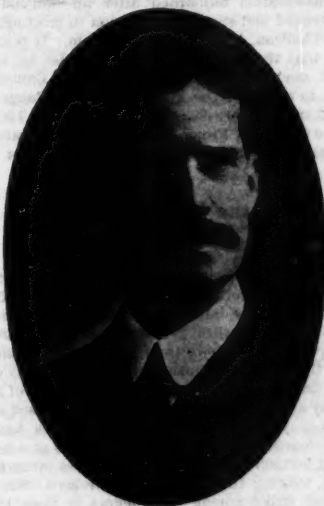
added to the treasured annals of the region, and of aspiration that all might be as faithful as was this man, made the occasion memorable with the spirit of rejoicing, even through tears. R. DEW. M.

Installation at Cohasset, Mass.

Whatever concerns church life at beautiful Cohasset by the sea touches many lives and homes elsewhere. Few towns on the Atlantic seaboard present greater natural attractions to the increasing hosts of summer visitors and hardly another is more favored as to their quality. Hence the installation of a new pastor over Second Church is of interest to summer as well as to permanent residents. On Oct. 4, Rev. Frank B. McAllister, after a five years' successful pastorate at Bedford, was installed. The best of training at Amherst and Yale, where he took high rank in scholarship, and wide pastoral experience constitute particularly good equipment for the work. By his evident spirituality and marked scholarship Mr. McAllister impressed the council as a worthy successor to the long line of efficient pastors of this historic church. Two colleagues, R. H. Cochrane of Weymouth and C. W. Merriam of Greenfield, took part in the installation service, Rev. C. F. Carter preaching the sermon. NORFOLK.

A Church of Missionary Pastors

The Old First of Norwich, which gave Charles A. Northrop to the secretaryship of systematic beneficence, has received George H. Ewing, with his seven years' record as missionary in North China.



REV. GEORGE H. EWING

Mr. Ewing was installed Oct. 5, by a representative council of New London County churches.

The council was unanimously pleased with his statement of belief and experience, which was strong and spiritual. At an impressive service of installation Rev. J. R. Danforth preached, and Secretary Northrop, the retiring pastor, offered the prayer.

The church is 244 years old; the building, situated on the original village green, has been standing over a century. Its interior has just been rejuvenated with steel ceiling, electric light and a modern color scheme. On Sept. 25 a rededication service was conducted by the newly-arrived pastor. Only nine pastors have been settled here, their service averaging twenty-seven years.

Mr. Ewing graduated from Amherst, 1890, Yale Divinity, 1893, and has just completed two years as pastor at Yarmouth, Mass. Though stationed at Peking he was not there when the siege began; but with his family had many narrow escapes before finding refuge on a British man-of-war.

A splendidly united and active church, embodying the best New England traditions, looks forward to a fruitful pastorate. F. S. H.

Philadelphia Congregationalists

Though Congregationalism is not strong in Philadelphia, it has made recognized gains within recent years, and now has six churches, all supplied with pastors and worshipping in appropriate buildings. A church has also been organized at Glenolden, in the suburbs, of which Rev. G. B. Lockwood, formerly of Castine, Me., is pastor. Substantial advance has been made in new buildings and repairs

within a year. The *Snyder Avenue Church*, of which Rev. F. E. Wieder is pastor, has dedicated a new building and Sunday school room. A son of this church, Mr. Harry J. Deiss, was ordained to the ministry for service at Fountain Springs Church, Pennsylvania. *Kensington Church*, Rev. N. N. Bormose, pastor, will dedicate its commodious church building Oct. 30, when it is planned to have special services with speakers from other denominations, one night being Presbyterian night, another Methodist, another Baptist, and so on. *Central* is expending about \$10,000 in remodeling its Sunday school, prayer meeting and social rooms. Its weekly calendar, the *Thermometer*, showed an attendance of 176 at a week-night prayer meeting. Dr. C. L. Kloss, its pastor, read a paper at the Philadelphia Ministerial Union composed of various denominations on, *Is the Church Facing an Apostasy or a Revival?* Though an optimist, he does not shut his eyes to serious symptoms of our own day.

Pilgrim Church, Rev. H. W. Myers, pastor, has been remodeling its building. Rev. C. B. Adams of *Park Church*, with his bride, was tendered a reception on returning from vacation. Evening congregations tax the room to its fullest capacity, and sometimes not all can be seated. The *Germantown Church* has lost Rev. C. F. Allen, who becomes professor in Atlanta Theological Seminary. Rev. Evor Evans of Lansford, Pa., has accepted a call to Germantown, and will begin work Nov. 6.

The Congregational ministers of Philadelphia and vicinity hold meetings every Monday noon. This hour is chosen to allow busy laymen to share in the discussion of denominational matters. The ministerial force includes Dr. Burdett Hart, long a New Haven pastor and member of the Yale University Corporation, whose winter home is in Germantown, and Rev. C. A. Jones, who succeeded the late Dr. T. W. Jones as superintendent of the Middle District, which embraces six states with the District of Columbia. His office is at 412 South Forty-fifth Street, Philadelphia. M. H. W.

A Corner Stone Laid in Pittsburg

One of the most important events in the history of Congregationalism in western Pennsylvania during the last 50 years was the recent laying of the corner stone of First Church on Dethridge Street near Forbes. The site is one of the best in the city, being central and opposite Carnegie Library and School of Technology. This church during the wise and successful administration of Rev. B. G. Newton, has kept abreast of the times, and is about to present Pittsburg with one of the finest edifices in this part of the state.

From the early 40's this church has ministered to the needs of those sturdy Congregationalists who have emigrated from Wales, and to whom Pennsylvania Congregationalism owes more for the healthy conditions of today than to any other class of people. When emigration ceased, the methods of church work and service had to be changed, till at last the Welsh language was dropped and services were held entirely in English. This change meant a great deal to the old people, but they bravely faced the inevitable and sacrificed nobly for the edification and salvation of the young.

Among those who took part in the recent service were pastors of Pittsburg, Braddock and Allegheny. In the course of his eloquent address, Dr. Newton paid high tributes to the memories of the former pastors, Rev. T. Edwards, Rev. H. E. Thomas, and to the service and sacrifice of the church members in contributing over \$16,000 at a single service for the new building. They now look forward to the opening day, when they expect to enter the new \$125,000 church free of debt. CLAUDIUS.

The Ohioans

AT WORK IN CLEVELAND

Mr. Malcolm resumes work at *First Church*, after his sad vacation. *Euclid Avenue*, *Pilgrim* and *Hough Avenue* have begun the year's work with vigor. *Lakeview* has intalled Rev. Louis J. Luethi and continues its quest for a new location. *Highland* has improved its property and bought more land. *Demison Avenue* has freshened and repaired its house. *North Church* is already crowded in its new audience room. The *Italian Mission* is more comfortably housed than ever before in its history, but still lacks a pastor. The churches and missions of the Congregational City Missionary Society have added 165 members thus far in the present calendar year. The first Ministers' Meeting for the

Continued on page 585.

Nebraska

Consulting State Editors: Drs. H. C. Herring, Omaha; Harmon Bross and M. A. Bullock, Lincoln

The State Association

It held its forty-seventh annual session at First Church, Lincoln, Oct. 7-10. A layman was chosen moderator, Prof. A. B. Fairchild of Doane College. The program followed the customs of past years, with the maximum of the devotional and practical elements, and the minimum of the academic.

The meetings were centered closely around the prayer, "Thy kingdom come." The spinal column of the session was a series of five addresses on Biblical themes by Pres. Henry C. King of Oberlin College. These were in lieu of a course expected of Dean E. I. Bosworth of Oberlin Seminary, who was detained by illness in his family. It would be hard to find two men in whose case such substitution would cause so evenly balanced regret and pleasure. Both are surcharged with Biblical material and the Biblical spirit, and those who sit at the feet of either are fed on substantial food. Dr. King's addresses at this meeting brought marked blessing. Weary ministers coming from toilsome fields were lifted on his strong and balanced faith into new regions of vision and power. The laity carried away a fresh sense of the solidity and priceless value of the kingdom of Christ. The self-sacrificing brotherliness involved in Dr. Bosworth's contemplated and Dr. King's achieved service deserves grateful acknowledgment.

NEW LINES

Most of an afternoon was given to considering possible reshaping of Congregational methods. A masterly paper by Dr. J. W. Cowan, pastor at Crete, on The Congregationalism of Tomorrow, set forth the historic firmness of Congregational churches in maintaining their constitutive principles and their historic teachableness in varying their expression as occasion has arisen. Affirming that these past qualities are certain to mark the future, the writer declared his sympathy with the effort to increase the administrative efficiency of our polity, to express our state and national solidarity and to effect union with sister bodies of Christians.

In the same session the first annual report of the advisory board created last year was given. Great interest naturally centered about this record of the first steps in a movement toward closer union of our churches for undertakings of common interest. The board has devoted its efforts chiefly to evangelism and pastoral supply. In the former department it has held evangelistic conferences, accumulated information concerning evangelists, brought pastors into communication with desirable men and sought to stimulate the churches to cultivate the evangelistic spirit. In the latter department it has aided pastorless churches to secure ministers, has sought to protect them against irresponsible men and has begun a file or record for the benefit of those who shall come after. It reported only 28 pastorless churches against 46 nine months ago. The 28 are so grouped as to require but 17 pastors. Three or four men are in sight. Whence shall the rest be drawn?

The association decided, with only one dissenting vote, to make the advisory board permanent, with five members charged with these duties: to foster denominational interests in general, especially to aid churches in securing pastors, to stimulate evangelistic activity, to increase missionary offerings and the circulation of denominational literature. A memorial to the National Council, recommended by the board, urging the appointment of a national committee on evangelism was unanimously adopted.

The discussion of Dr. Cowan's paper and of the advisory board's report seemed to indicate that the Nebraska association is substantially a unit in the desire to move cautiously but steadily out in the direction of strengthening our polity on its administrative side. This quotation from the report of the board indicates its view of its functions, which seems also to be that of the association:

It is our hope that such a board may, as time goes on, be of marked service in giving effect to that principle of fellowship and of mutual helpfulness which lies at the foundation of our polity. It will hold a common fund of information at the disposal of all. It will accumulate experience for the benefit of all. It will be specifically requested to offer advice on matters of common interest. It will be asked to take the initiative in certain forms of effort in which all are concerned. If in any decided degree it shall accomplish these tasks it will help to make the unity of our churches as evident as their independence is and must continue to be.

The principle on which the functions assigned this board were selected was that common interests requiring for their care detailed knowledge of the field and continuity of such knowledge from year to year should be intrusted to a body whose members are chosen for an extended term, and which includes one or more persons whose entire time is given to the interests of the state at large.

The missionary interests of the denomination were ably represented by Dr. Richards of the C. C. B. S., Dr. Tenney of the A. M. A., Dr. Beard of the H. M. S. and Dr. Hume of the A. B. C. F. M. A generous place was given to the interests of Christian Endeavor work. These societies have grown in number and vitality the past year, under the efforts of Rev. William Harcastle, field secretary for the state. There seems no difference of view among our pastors as to the desirability of pushing the work of the society upon its well-known and accepted lines. General Secretary Vogt spoke twice to responsive audiences.

The Nebraska Home Missionary Society occupied the last afternoon with a retrospect by President Perry and a forecast by Dr. Bullock in addition to the usual reports. These, with an inspiring address earlier in the session by the retiring moderator, Rev. S. I. Hanford, furnished a comprehensive view of the path we have traveled and the way we have yet to go.

The association adjourned after an unusually well-attended and stimulating session to meet next year in Chadron, 450 miles from Lincoln. It is expected that the session of 1906 (at least an adjourned one) will be held with First Church, Omaha, to celebrate the semicentennial of Congregationalism in Nebraska; and the session of 1907 with the church in Fremont, where the association was organized in 1867.

H. C. H.

Through the Eyes of the Home Missionary Superintendent

Nebraska prospers in material things. It is estimated that her cornfields will yield 200,000,000 bushels and every bushel will bring a good price. While the yield of wheat is less than in some years, the larger price will more than compensate for any loss in the number of bushels. Immense fields of alfalfa have afforded three or four cuttings of as good hay as grows. Sugar beets have surpassed all records in yield and prices. Some farms have yielded fourteen tons per acre, and even at a distance of 300 miles from the factory, these bring \$5 per ton, making the returns \$70 per acre. Since the great strike among the packers is over, the long summer of discontent for cattle and sheep men has passed and their products are in good demand.

This prosperity in material interests influences church life and work. The churches are paying better salaries; erecting better houses of worship and parsonages; paying off old debts. *Atma*, which a year ago even with home missionary aid was paying a small salary, comes to self-support, pays its debts, increases the pastor's salary \$150, and has a jubilee meeting. *Newcastle*, after providing its beautiful new house of worship and raising the pastor's salary \$250, addresses itself to its work in such fashion as to show the community, heretofore almost overwhelmingly Roman Catholic, that Protestantism has come to stay. *David City*, its new house consecrated with a revival service which moved the whole village and gathered a good number to membership, puts new sidewalks around its property and tidies things up for a new campaign. *Fairmont's* reconstructed house makes full provision for its increasing Bible school as well as its growing congregation. *Stockville*, after worshiping for years in hall or schoolhouse, will soon have a commodious building. *Ashland*, *Aurora* and *Crete* are planning houses of worship to cost from \$10,000 to \$15,000. *Arlington* secures a \$1,000 parsonage for its new pastor, Rev. Gilbert Bindell.

We rejoice in the near coming of Rev. N. L. Packard of Riceville, Io., to act as general missionary for the state. Eighteen years spent in pastoral work and evangelistic effort, has given him special fitness for this position and he will come fresh from a pervasive revival in his own church. He will begin work with us Nov. 1. Nearly three months of the season are already booked for the churches of Exeter, Butler Avenue of Lincoln, Waverly and Geneva, in the order named.

The records of the ecclesiastical year just closing

show progress in our Congregational Zion. Four churches have been added and eight have reached self-support. Death has not invaded the ranks of our pastors. Eleven ministers have left the state for work elsewhere and twenty have been added to our number. Of these, sixteen came from successful work with Congregational churches in other states, and three are from our Congregational seminaries.

H. B.

A Trip Across the State

On a recent extended trip, the state seemed a vast empire. The northwestern line of the Burlington Railroad traverses about 600 miles of territory within the state. From east to west it stretches 382 miles. We discovered that to see something of home missionary life in the state required days and nights of travel.

Leaving Lincoln for the northwest, for the first 200 miles we traverse a rich agricultural country, attractive in its fields of grain and corn. Then come 125 miles of the renowned Sand Hills, from 100 to 1,200 feet high, covered with nutritious grass for cattle, the irregular valleys between affording meadow land for ranchmen. Their families seldom see neighbors or friends, and hear the gospel only from the traveling missionary. We spend an interesting day at Hyannis, a village with about 200 people, and the center of this Sand Hill country. Our church here is said to have the only Protestant meeting house for 150 miles on the Burlington road. Rev. W. D. King and wife are the self-sacrificing workers in this region, their nearest Congregational neighbors being at Thedford, 65 miles away.

Next day we reach Crawford, in the midst of a picturesque country contiguous to the Bad Lands, the paradise of geologists and seekers for relics of prehistoric life. Rev. G. L. Shull, the pastor, is an enthusiastic geologist and guides many a party exploring the Bad Lands.

But Chadron, with its academy, is our objective point. Here with Rev. J. H. Andress, the able and scholarly pastor, we inspect the academy, whose principal, Prof. L. M. Oberkotter, and his teachers are doing so much for education in a cattle country where within a radius of 150 miles are but one or two high schools that can prepare students for college.

On the return trip, as we enter the rich Republican Valley along the southern line of the Burlington Railroad, Congregationalism has established itself and is strengthening. At Franklin, Rev. T. O. Douglass, Jr., is evidently the right man in the right place, for here is the "mother of academies," whose principal, Prof. A. C. Hart, a veteran in school work, is doing much to elevate the educational standard in southwestern Nebraska.

The twelfth day we reach home, only to extend our journey into northeastern Nebraska, up the beautiful Elkhorn Valley to Neligh, where Rev. V. F. Clark leads the Congregational forces and Prof. J. E. Taylor is principal of Gates Academy, which is doing fine work. Congregationalism is vigorous in this valley. W. J. Turner of Norfolk, the gateway to the North, M. B. Harrison, twenty-three years pastor at Scribner, C. A. Gleason of West Point, G. E. Taylor of Pierce, George Scott of Wisner and John Doane of Fremont are among its well-known pastors.

A few miles east of Lincoln we reach Weeping Water, where the large-hearted Rev. S. I. Hanford presides over Congregational activities. Prof. F. C. Taylor is principal of the academy, which is now rejoicing over its new hall for girls.

At Crete, twenty miles west of Lincoln, Dr. J. W. Cowan is pastor of our strong church, a position of commanding importance, because here is located Doane College, never more prosperous than today. President Perry has been at its head from organization. It is doing splendid work for Christian education and is the crowning glory of Nebraska's unique Congregational system of education.

Congregationalism in Nebraska, soon to celebrate its jubilee, is vigorous, progressive and hopeful. It is doing much, with limited means, to build up the Redeemer's kingdom. The state has vast and diversified resources. It is rich and is growing richer, but its wealth is not at the command of our churches and schools.

M. A. B.

A pessimist is a man who, being offered the choice of two evils, immediately and eagerly seizes them both.—Selected.

The Ohioans

(Continued from page 583.)

season at the suburban church of *Rockport*, was largely attended and was made a fellowship meeting, with book review by Dr. Mills and addresses on Elements of Church Growth by Rev. Messrs. C. H. Lemmon, H. F. Swartz and E. T. MacMahon.

CHANGING MINISTERS

After nine years at Mayflower Church, Columbus, including service of Central Ohio Conference as registrar, Rev. B. E. Long takes up work with Ashtabula First. Rev. J. W. Barnett, his neighbor for seven years in South Church, Columbus, and earlier in that Christian connection wherein both began their ministry, comes to be pastor at Jefferson and as near neighbor as in the former city. Rev. Jeremiah Cromer at Wellington and Rev. H. A. Atkinson at Springfield are valued accessions from Missouri and Illinois. Ohio liked Rev. C. W. Wilson at Ashland and regretfully spares him to New Hampshire. Just as the coming of Rev. Robert Hopkin to Franklin Avenue completed the full tale of Cleveland pastors, Dr. Wood of Plymouth resigned to enter the lecture field; and Rev. A. E. Fitch left Madison Avenue for work in the Presbyterian Evangelistic Campaign. J. G. F.

Church and Ministerial Record

Calls

ABEL, GEO. F., asst pastor Elmwood Temple, Providence, R. I., to become chaplain and instructor in a military school in Michigan. Accepts.

BEARD, JOS. R., Baxter, Io., to Roseville, Ill. Accepts, and is at work.

DANA, MALCOLM, Kingston, R. I., to Maquoketa, Ia. Accepts.

FITCH, WELLS H., Jamesport, N. Y., to Sound Ave. Ch., Riverhead. Accepts.

FORBUSH, W. BYRON, Winthrop Ch., Charlestown Mass., to become associate pastor at Madison Ave. Ref. Ch., New York, N. Y. Accepts.

HUMFREYS, JOHN, East Ch., Grand Rapids, Mich., to Angola, Ind. Accepts.

HUNT, THEODORE C., Hastings, Neb., accepts call to Riceville, Io.

KILBON, GEO. L. W., Oberlin Sem., to Letcher, S. D. Accepts, to serve till June 1, 1905.

LONSDALE, FRANK, Reber Place Ch., St. Louis, Mo., to People's Ch., same city. Accepts.

MARSHALL, HENRY G., recently of Cromwell, Ct., to Hampton. Accepts.

MILLER, E. W., Douglas, Mich., to Udall, Kan. Accepts, and is at work.

MILLER, JASON G., Harvard, Mass., to Atlantic Ch., Quincy. Accepts.

MILNE, GEO., to Pilgrim Ch., Creston, Io. Accepts, and is at work.

MOORE, CHAS. D., Muir, Mich., to Des Plaines, Ill.

ROGER, GEO., Windham, Vt., to Union, Ct. Accepts.

STERN, WALLACE H., Andover, Mass., to Pomfret, Ct.

USHER, WM., England, to Hartford, Pa.

WILEY, EDMUND M., Second Ch., Beverly, Mass., accepts call to Woodland Ave. Presb. Ch., Cleveland, O.

Ordinations and Installations

ELLIS, EMERY W., Chicago Sem., o. Plymouth Ch., Seattle, Wn., Oct. 7. Addresses, Rev. Messrs. H. C. Mason, W. O. Wark, Wm. Worthington, W. H. G. Temple, W. W. Scudder, Jr., and E. L. Smith, D. D.; other parts, Rev. Messrs. S. M. Freeland, J. T. Nichols and M. W. Morse. The occasion was made also a farewell meeting to Mr. and Mrs. Ellis, who sailed Oct. 13 for China, where they re-enforce the American Board workers.

FORD, EUGENE C., Oberlin Sem., o. De Soto, Mo. Sermon, Dr. H. M. Scott; other parts, Rev. Messrs. Jas. Murphy, G. G. Ross, Firth Stringer, Wm. Smith and Drs. C. H. Patton and Michael Burnham.

Resignations

ABEL, GEO. F., asst pastor Elmwood Temple, Providence, R. I.

CROFTS, GEO. W., Beatrice, Neb., after 12 years' service.

DANA, MALCOLM, Kingston, R. I., after three years' service.

DAVIS, CHAS. N., Cranberry Isles, Me., after seven years' service.

FITCH, WELLS H., Jamesport, N. Y., to take effect Dec. 1.

FORBUSH, WM. BYRON, Winthrop Ch., Charlestown, Mass., after six years' service.

GREEN, JAS., Academy Ave. Ch., Providence, R. I., after five years' service.

HIBBARD, RUFUS P., Trinity Ch., Gloucester, Mass., after 16 years' service.

HUMFREYS, JOHN, East Ch., Grand Rapids, Mich., after five years' service.

HUNT, THEODORE C., Hastings, Neb., after three years' service.

LEAVITT, BURKE F., Melrose Highlands, Mass., after 11 years' service, to take effect April 1, 1905.

LONSDALE, FRANK, Reber Place Ch., St. Louis, Mo.

LOVEJOY, OWEN R., Mt. Vernon, N. Y., to be assistant secretary of National Child Labor Committee, with field in the Northern States.

MARTYN, SANFORD S., Haydenville Ch., Williamsburg, Mass., after four years' service. Present address, Plantsville, Ct.

MILLER, JASON G., Harvard, Mass., to take effect Nov. 7, after five years' service.

Dismissions

GREEN, JAS., Academy Ave. Ch., Providence, R. I., Sept. 9.

Stated Supplies

BRADSTREET, ALBERT E., recently of Hudson, S. D., at Rialto, Cal., for the winter.

Personals

BENNETT, JOS. H., at a farewell reception in Avoca, Neb., was given \$40 in gold.

COVELL, ARTHUR J., North Ch., Lynn, Mass., was given a set of Ruskin's works by the young people of his church upon his return from vacation.

GREELEY, LESLIE C., Middleton, Mass., is spending some time in Europe.

HOPKIN, ROBT., on leaving Kent, O., for his new charge in Cleveland, at a largely attended public reception was given a gold watch, while his wife received a set of silver knives, forks and spoons. Several private gatherings were also held by friends of Mr. Hopkin and his family, and the Knights of Pythias at one of these receptions gave him a watch fob and K. of P. charm.

PUTNAM, HOLDEN A., Hudson, Mich., was given by the women of his church money enough to enable him to attend the National Council.

SMITH, EDW. L., Pilgrim Ch., Seattle, Wn., received a D. D. from Whitman Coll., at its recent annual convocation.

SOUTHWORTH, FRANCIS, pastor nearly forty years of Bethel Ch., Portland, Me., and in point of service the Nestor of Maine Congregationalism, lately celebrated his eightieth birthday.

SPERRY, WILLARD G., president of Olivet Coll., Olivet, Mich., with his wife and daughter, sailed Sept. 26 for England with his son, who is a holder of a Rhodes scholarship. President Sperry will be abroad for about a year.

Material Gain

ANAMOSA, Io., Rev. A. O. Stevens. Church edifice dedicated free of debt Oct. 4, with sermon by Rev. J. H. McLaren, a former pastor, who started the enterprise. Of the cost, \$19,500, Mrs. Emma P. Benton of Minneapolis subscribed \$11,500, and Mr. E. M. Condit of Chicago \$2,000. Both were former residents. There is also a new \$3,000 parsonage.

COLERAIN, MASS.—Fine old pulpit, over 100 years old, built by Jesse Lyons, restored and rededicated. Experts say there is hardly a more beautiful specimen of pulpit architecture in the country, outside of King's Chapel and the New Old South, Boston.

DOWAGIAC, MICH., Rev. M. L. Grant. \$480 raised for improvements, including new oak pews. The pastor is delivering a series of illustrated lectures on the Life of Christ.

HOPE, N. D., Rev. Howard Gilpatrick, which became self-supporting last June, has installed a \$200 Estey organ. The women have raised \$200 toward parsonage debt since January.

LOS ANGELES, CAL., Vernon, Rev. Wm. Davies. Edifice rededicated free of debt, after improvements costing \$3,500. Sermon, Rev. B. F. Boller.

MICHIGAN CITY, IND.—After being closed two months for interior repairs costing \$2,200, the edifice was reopened, Oct. 9. Repairs include a new system of lighting, frescoing of walls and ceiling and new carpets for auditorium and parlor.

ing and new carpets for auditorium and parlor. This church has an equipment second to none in the city, and Rev. O. L. Kiplinger enters a third year of service with the cordial support of a faithful people.

OKLAHOMA CITY, OKLA., *Pilgrim*, Rev. T. H. Harper. Corner stone of this new church laid Oct. 9, with addresses by Supts. J. H. Parker and C. G. Murphy and congratulations from visiting pastors. Upon the stone is engraved "Unity, Liberty, Charity."

Anniversaries

LOS ANGELES, CAL., *Third*.—Twenty-fifth of Rev. F. A. Field's continuous service of Congregational churches in Southern California. Eight of the ten churches he has served be organized and led in building their edifices. These sent representatives with congratulations. The main address was by Rev. B. F. Boller.

SUTTON, MASS., Rev. W. P. Landers. 175th of ordination of Dr. David Hall, a friend of Whitefield and Edwards and pastor here 60 years. Exercises held at his grave, Oct. 15.

Clubs

LINCOLN, NEB., at Vine St. Ch., Oct. 4. Address by Chancellor E. B. Andrews on Beginnings of the Baptist Denomination and Its Relations to the Congregational Denomination.

LOWELL, MASS., at Highland Ch., Oct. 4. Rev. S. C. Bartlett of Japan, on Popular Beliefs of the Japanese as Affecting the Presentation of Christianity. Five-minute talks by three local pastors.

MONTCLAIR, N. J., Wilde Memorial Chapel, Oct. 14. Subject, Fellowship in Christian Service. Speakers: Drs. Edward Judson and F. M. North of New York; Rev. Thomas Travis, Montclair.

PROVIDENCE, R. I., Oct. 10. Prof. H. S. Nash of Cambridge, on The New Turn in Religion and Theology. Robert W. Burbank elected president, Rev. F. J. Goodwin, first vice-president.

SALEM, MASS., Essex Club, Ames Hall, Oct. 17. Dr. A. C. Dixon of Boston, on The Puritan and the Pilgrim—an appreciation.

WORCESTER, MASS., Oct. 10. Addresses by Benj. F. Trueblood of Boston, secretary of the International Peace Congress; and Rev. W. E. Darby of London, secretary of the London Peace Society.

The Man the All-important Factor

A. Clinton Kelway, a former editor of the *London Sun*, writing discriminatingly in the *Churchman* on Religious Conditions in London, makes this good point:

Wherever in London—and the same is true of the provinces—the Church has made headway in the past, or maintains her present hold upon the people, there will be found the force of some strong personality, the result of some notable and heroic life, lived for and with the people intrusted to his charge. To use the words of one writer, there is "a dreadful want of worthy men" in the priesthood of the Church in London—men, that is to say, well-equipped by nature and by grace for a task which remorselessly demands the best of everything a man can bring to its execution. The lives of men like Lowder and Dolling in the past, and other devoted priests in the present, furnish proof and to spare of what the Church can be made to the people amongst whom such heroes find their life's work.

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A Writer's Ideal

It is only through complete, unswerving devotion to the perfect blending of form and substance; it is only through an unremitting, never-discouraged care for the shape and the ring of sentences, that an approach can be made to plasticity, to color, and the light of magic suggestiveness may be brought to play for an evanescent instant over the commonplace surface of words, of the old, old words, worn thin, defaced by ages of careless usage. The sincere endeavor to accomplish that creative task, to go as far on that road as his strength will carry him, to go undeterred by faltering, weariness, or approach, is the only valid justification for the worker in prose. And if his conscience is clear, his answer to those who, in the fullness of a wisdom which looks for immediate profit, demand specifically to be edified, consoled, amused; who demand to be promptly improved, or encouraged, or frightened, or shocked, or charmed, must run thus: My task which I am trying to achieve is, by the power of the written word to make you hear, to make you feel—it is, before all, to make you see. That—and no more, and it is everything. If I succeed, you shall find there, according to your deserts, encouragement, consolation, fear, charm—all you demand; and, perhaps, also that glimpse of truth for which you have forgotten to ask.—*Joseph Conrad.*

I always say folks are like pitchers, there is a handle to every disposition if you only know how to take hold of it.—*Augusta Larned.*

Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Oct. 24, 10.30 A. M. Subject, Our Resources for the Enrichment of Worship illustrated by the Pilgrim Hymnal; speaker, Rev. C. L. Noyes. A quartet will sing.

TREMONT TEMPLE NOON MEETING, Oct. 24. Speakers, Mr. and Mrs. Hallington Booth.

NATIONAL REFORM CONVENTION, First United Presbyterian Church, Boston, Oct. 25.

SUFFOLK WEST CONFERENCE, Newton Center, Oct. 26.

WOMAN'S HOME MISSIONARY ASSOCIATION, annual meeting, Park Street Church, Boston, Oct. 26.

ESSEX SOUTH CONFERENCE, Central Church, Lynn, Mass., Oct. 26, 2 and 7 P. M.

WORCESTER SOUTH CONFERENCE, Westboro, Oct. 27.

WORCESTER CENTRAL CONFERENCE, Plymouth Church, Worcester, Nov. 1.

WOMAN'S BOARD OF MISSIONS, annual meeting, Union Church, Providence, R. I., Nov. 2, 3.

WOMAN'S BOARD OF MISSIONS, Pilgrim Hall, meetings every Friday, 11 A. M.

SATURDAY AFTERNOON BIBLE CLASS, Park Street Church, every Saturday, 2.30 P. M. Leader this week, Rev. F. S. Henson, D. D.

UNION BOSTON CONFERENCE, Old South Church, Nov. 9.

STATE MEETINGS

Additions or corrections should be sent promptly.

Rhode Island	Newport,	Nov. 1
Utah	Salt Lake City,	Nov. 3-5
Georgia Conference,	Meansville,	Nov. 3-6
Alabama Convention,	South Calera,	Nov. 9-11
Connecticut Conference,	New London,	Nov. 15-17
Georgia Convention,	Augusta,	Nov. 17-20
Mississippi,		Nov. —
Arizona,	Tempe,	Nov. —
Idaho,	Pocatello,	Dec. —

Marriages

The charge for marriage notices is twenty-five cents.

BEHREND'S—CURTIS—In Brooklyn, N. Y., Oct. 11, by Rev. Ethan Curtis, Jesse Hatch Behrends, son of the late Rev. Dr. A. J. F. Behrends, and Alice Welch Curtis, daughter of the officiating clergyman.

CRAIG—FOSTER—In Newton, Mass., Oct. 12, by Rev. S. L. B. Speare, Albert Burns Craig, M. D., of Philadelphia and Frances Boyd Foster.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

ALMEY—In Ashland, Mass., Mary Wheeler, wife of Capt. John C. Almey and daughter of Rev. N. G. Wheeler. Born in Conway, Mass., March 9, 1834. Died Sept. 27, 1904.

CRANE—In Dalton, Mass., after a long illness, Mrs. James Brower Crane, aged 86 yrs. Mrs. Crane was greatly beloved, was widely interested in benevolences and missionary enterprises. She will be missed by the Woman's Board of Missions, to whose funds she contributed largely, giving as well personal interest and co-operation.

Milk Mixtures

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MRS. JOSEPH LORING, OTISFIELD, ME.

The venerable Mother Loring, who has long resided in the town of Otisfield, Me., was called to her rest on the morning of Oct. 4, full of years, and bearing with her the esteem, the affection, and the regrets of the whole community. In the death of this beloved mother in Israel the church, the Sunday school and the whole community have experienced a great loss. Never was there a more saintly life, a gentler spirit, or, one who had more at heart the prosperity of Zion, or who exercised more self-denial in the service of the Master; and it is no exaggeration to say of her she has finished her course with joy, and was found faithful, even unto death. Although she was in her eighty-eighth year, and lived several miles from church, yet summer and winter she was always in her accustomed place in church, or where there was any good to be done. Independently of the loss which the church has sustained in her death every one feels that a mother, a friend, a comforter and adviser has passed away from us. It was impossible for any one to become acquainted with her without being struck by her zeal, and her devotion to the interests of the church, and to every good cause in the community. She seemed never to forget that the night cometh in which no man can work, and to consider this world as only a sphere for doing God's work. What an inspiration and a force for good her whole life has been in our community. "She being dead yet speaketh."

Mother Loring was the widow of Rev. Joseph Loring, who ministered to the Congregational churches of Lebanon, Fownal and Edgcombe, Me., and is survived by two sons and two daughters. E. H. J.

MRS. JOSIAH PERRY

Mrs. Martha J. Elliott, wife of Josiah Perry, passed away at her home in Perryville, Oct. 2, 1904. Mrs. Perry's death is a severe loss to the community and church of which she was a member, the First Church of Webster, Mass. She was a woman full of good works, kind and helpful to all the tenants of the village, charitable in her judgment of all, loyal to her church in its every department of work, generous in her gifts. Mrs. Perry was a descendant of John Eliot, the apostle to the Indians, and inherited from him a full share of missionary zeal, which found expression in a keen interest in all the work of our denomination and in other benevolent enterprises. One of her last acts was to draw generous checks for some of the societies. Her sudden death came as a severe shock to a wide circle of friends, and the church will sadly miss her.

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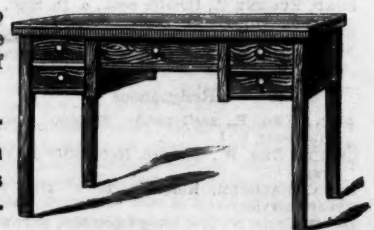
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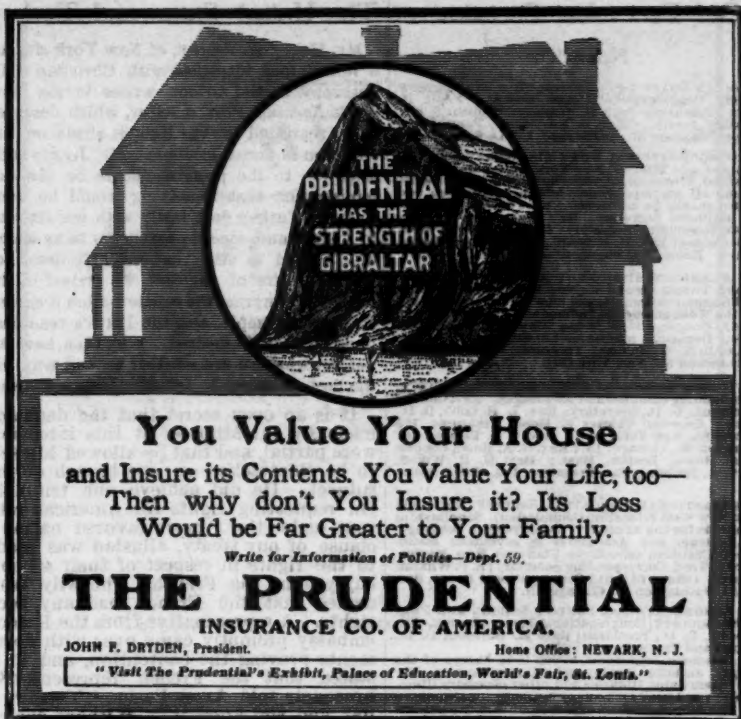
Tuskegee gets a handsome bequest of \$100,000 from the estate of James Gallahan of Des Moines, Io.

Washburn College opened Sept. 14, with a probable enrollment of 650 students. Several new professors have been added in the college, law and medical schools. The new observatory and physics building, with its equipment, is now practically complete. An addition was made during the present summer to the original gift for this object, which increases the amount to something over \$82,000. Whitin Hall has been moved to a new location, entirely remodeled, connected with the steam heating plant and converted into a dormitory for young ladies, accommodating about twenty-five. The object of removing this was to make room at the center of the college campus for the Carnegie library building which is under process of construction. The corner stone was laid Oct. 6. The structure is to be finished May 1, and is to cost \$40,000. The plan is to dedicate it at the next Commencement, which is the fortieth anniversary of the founding of Washburn.

Keep to a Direct Line

Hundreds of people are well supplied with thoughts and principles and ideals which are not only admirable, but actually powerful enough to bring on the millennium, and yet their lives come to nothing, the best that is in them perishing in the midst of plenty. The reason of their failure is that they never stay long enough at any one of these admirable points of view to make their thought or their action effective. They are always good, but always ineffective, because they are never for any length of time good along the same lines. Their souls are the souls of grasshoppers, and you are never sure where you will find them, though you may count on finding them always in a fairly respectable place. So there is developed that huge volume of unreliable character, and of well-meaning worthlessness, which is the greatest waste and leakage of our times.—From *Kelman's Honour Toward God*.

If you were to take the conceit out of some people, the remains would defy identification.—Selected.



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Religious Notices

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JNO. MACLELLAN, Secretary.

WOMAN'S BOARD OF MISSIONS. The thirty-seventh annual meeting of the Woman's Board of Missions will be held in Union Church, Broad and Stewart Streets, Providence, R. I., Wednesday and Thursday, Nov. 2 and 3, 1904. Sessions at ten and two. With the annual reports there will be addresses by missionaries from Turkey, India, China, Japan and Micronesia. Reduced railroad rates have been secured on the certificate plan.

K. HARRIET STANWOOD, Home Secretary.

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1853. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seaman's Friend* and *Life Boat*. Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.

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The Business Department, in charge of the Business Manager, and known in the trade as the Pilgrim Press, publishes *The Congregationalist and Christian World*, the Pilgrim series of Lesson Helps and Sunday school papers, books for Sunday schools and home reading. Records and Requisites for churches and Sunday schools, and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals from Ohio and all states east should be sent to the Business Manager, J. H. Tewksbury, at Boston, and from the Interior and Western states to the Chicago Agency at 175 Wabash Ave., Chicago, Ill.

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Massachusetts and Boston

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Women's Organizations

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WOMAN'S HOME MISSIONARY ASSOCIATION, Room 607 Congregational House. Miss Lizzie D. White, Treasurer; Miss L. L. Sherman, Home Secretary.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston, Room 601 Congregational House, Boston. Miss Grace Soren, Treasurer, 19 Greenville St., Roxbury.

The United States and Turkey

Mr. Henry W. Jessup, of New York city, of a family long identified with Christian philanthropy in the Orient, writes to the *New York Evening Post*, a letter, which deserves to be reprinted for the light it sheds on the situation in Constantinople. Mr. Jessup calls attention to the promises made by the Administration that something would be done to make Turkey deal justly with our citizens in Turkey and concede privileges to us which are granted to other nations. He describes the departure of our fleet, its arrival in the harbor of Smyrna, the consternation it caused at Constantinople, and the Porte's readiness to do all that we desired. Why then have we not got what we are entitled to, and why did the fleet sail away? Let Mr. Jessup answer:


It is an open secret that the demands made by our Minister at this interview were partial, and that he allowed himself to be sidetracked on one branch of the subject. He did achieve one triumph. On requesting rights for American citizens under the "most favored nation" clause of our treaty, allusion was made to the rights in respect of their schools enjoyed by the French. The wily Turk denied that the French had any such rights. A representative from the French embassy promptly came over with documents proving the contention, and it is stated that the French representative brusquely told Azzet Pasha, "You are a liar, and you know it." Without changing a muscle of his face, the pasha suavely remarked that his imperial majesty had never discriminated against Americans, and added that although the Sultan was too poor to raise his Washington legation to an embassy, he had no objection to our legation at Constantinople being raised to an embassy, or to conceding the American claims.

Instead of then and there securing this in writing, our minister then stated that he would send a list of these claims, itemized, to Azzet Pasha. He must then have cabled to Washington that he had succeeded in his negotiations, for the next day the fleet was ordered to leave Smyrna. Whereupon Mr. Leishman was calmly notified that his list of claims was "incorrect"; the matter has resumed its usual dilatory character, and again there is "nothing doing"; that is to say, so far as the writer's inquiries can ascertain, none of the concessions to the schools, the rebuilding of which was requested, or the payment of indemnities, or any of the firmans expected to be granted, has been secured.

In the minds of those familiar with the methods of Turkish diplomacy (in which class Mr. Leishman is not yet to be included) there can be no doubt that Azzet Pasha at the interview, the fleet being at Smyrna, was ready to deliver papers making full compliance with the American demands; or that a Straus would have had the documents signed, sealed, and in his hands before allowing the fleet to go; for it is hardly conceivable that the Government at Washington did not, when it sent the fleet to Smyrna, intend seriously to press its claims, for such an assumption would make this country ridiculous and contemptible at Constantinople.

As it is, Constantinople has hardly gotten over its amusement at the gullibility of our Government in the person of its distinguished representative, and probably considers the American incident closed. It reminds me, Mr. Editor, of the saying of a little boy, "What a waste, less expense of time!"

Let amusement fill up the chinks of your existence; not the great spaces thereof.—Seneca.



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Our Readers' Forum

Get Together

Many are now asking the question whether Congregationalism cannot be improved, especially in the matter of effectiveness. It can fairly be described as "earnestly serving God night and day," in its way. But the supreme duty of every man and every church is to serve God in God's way, and God's way calls not mainly for fidelity to past traditions, but for faithfulness in the use of present opportunities. Many of us are convinced that there has been an undue emphasis upon mere independence. There are ministers and laymen who interpret Congregationalism as meaning that the local church is to go wholly by its own judgment, and that the right of having its own way is the most precious of ecclesiastical possessions. But independence is not an end, it is simply a means; our freedom is only valuable as we make it our opportunity for serving the kingdom of Christ. The spirit that longs to work with others, that heartily subordinates personal and local considerations, is the spirit that is most needed in our church and in all churches. There is an old epigram as to the difference between Presbyterianism and Congregationalism, to the effect that where the Presbyterian acknowledges authority, the Congregationalist accepts advice. If the spirit that is willing to accept advice were more generally shown among our churches, we could greatly enlarge the field of our co-operative effort, and secure an effective unity not yet visible. No Congregationalist wants a pope or bishop or any other "authority"; but we do need to get together, and to put away the things that hinder.

St. Johnsbury.

STEPHEN G. BARNES.

Dr. Pounder's Experience

I wish every preacher could have the experience of Dr. Pulpit Pounder in that capital story in *The Congregationalist* of Oct. 1, entitled, *A Change of Occupation*. When the preachers get down to life, as it is, and are in grim earnest—they think they are in earnest now, but how can one feel very deeply what he does not know?—I think there will be no difficulty in keeping the pews filled. As Mark Twain says, a judge should have been a criminal and in prison before passing judgment; a leader of souls should have some real knowledge, first-hand, of the stress which souls about him are undergoing. The "problem" of getting the "toller" into the church seems silly to me. Have a real church of the Jesus Christ kind and all will be interested; men of all classes are more or less bored by the church. *The Congregationalist* is doing a good work.

Springfield.

JAMES E. TOWER.

The Independent Order Free Sons of Israel, a Jewish benevolent and insurance order, is in trouble, owing to the defalcation of a treasurer whose accounts were not properly audited. The Roman Catholic University in Washington, Cardinal Gibbons and other prelates are involved in financial losses through undue trust in the treasurer of the university. Bishop Lawrence of Massachusetts was quite right in his recent businesslike pastoral to the churches and clergy of his diocese giving orders relative to administration of all trusts and obligations of a financial sort.

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For Endeavorers

PRAYER MEETING

BY EDITH GAY

Topic Oct. 30—Nov. 5. How Giving Reacts On Me. Prov. 3: 9, 10; 2 Cor. 9: 6-11.

It is the test of experience that giving does not impoverish but rather augments the store of the giver. Why this is so, we may not be able to state clearly. It is one of those grand arrangements which seem to have been originated in an infinite mind—a thing to make us pause and wonder, but which it is vain to struggle against. Yet many of us do resolutely deny this truth. We think we cannot spare certain things which we possess. We feel as though there were duties we owed to ourselves and our relatives which prevent our generosity. And we quote Scripture to the effect that the man who neglects to provide for his family is worse than an infidel.

At the same time, if any one calls us stingy we resent it. We desire to appear liberal without really being so. Perhaps we contribute largely to popular causes. We are prompt about paying our church expenses and write our names down large on the subscription papers which gravitate our way. We may do all these things and not feel any special good accrue to ourselves, so we consider it our right to say that giving does not necessarily mean receiving. To give is to bestow that which belongs to us and is a part of us. Money is not a part of us nor can it be said to belong to us in the true sense, as our unalienable right. The only thing, therefore, which we have to give is ourselves. The moment we unveil our heart and show a kindly feeling to another, we have done good to one who needs it and have strengthened the attribute of kindness in ourselves.

It is very hard for some of us to give of our best to people whom we regard unable to appreciate it. One of our most fruitful sources of knowledge is observation of the life of great men, and it is invariably true that these men have given the best there was in them to those who they had every reason to believe would not appreciate it. But the giver is not thus calculating. Mankind is not as stupid or as wicked as some would have us believe, and a gift of your best is quite as likely to draw out the best in another as to cause people to take advantage of you.

That which I express, I stamp the more deeply on my character. The parable of the talents has a never ending lesson for us. In reading the story we usually condemn the man of one talent, with a self-satisfied air. And yet, we hide within us things which should be bestowed with a lavish hand. Our giving capacity will become like an atrophied organ unless it is constantly used. We love that which we benefit. A sick pet which has caused us much care and trouble is our favorite. The little lame brother who is a continual burden is thrice beloved. The person to whom we have given our best, takes on a new and interesting appearance for us. The custom of the Brahman to "acquire merit" through giving is based on a right principle, recognized the world over. Would you grow rich? Then give, for whosoever loseth his life shall gain it.

There is a meanness of soul which hides rich treasures behind stone walls and puts up a sign saying, "No trespassing here." Happiness will not trespass there, nor tranquility of soul.

Everybody wants to be loved but the one who will be loved the most is he who gives out, who shows his own heart and experience to those who need it. The sponge which takes in all and only gives out under compulsion, has become a synonym for something unpleasant. Let us keep before our mind the two objects for giving—to help and to grow.

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The experience of this lady is that of thousands of others who have been assured that nothing short of an operation would rid them of this distressing complaint. On the face of it, it appears as if too many surgeons operate in order that they may keep their hand in, and lose no portion of their skill; then again, too many surgeons are anxious to experiment (like the scientific man in Mark Twain's pathetic story of the dog and her little puppy), and do not have proper regard for a patient's physical welfare or condition.

We advise every sufferer to think twice before submitting to an operation for piles, and suggest that those interested write to the Pyramid Drug Co., Marshall, Mich., for their little book on the causes and cure of piles, which is sent free for the asking.

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A Student Missionary Conference

The second annual meeting of the Connecticut Valley Student Missionary Conference was held at Amherst, Oct. 7, 8. Three hundred students were present from fourteen institutions, theological and academic. Perhaps none of the great uplifting conventions in New England that week will count for more in future than this modest one, planned and presided over by students.

The keynote was struck by President MacKenzie in his logical and convincing theme, *Christianity Is Inevitable*. Mr. Turner of the Student Volunteer Movement presented the practical means for keeping in mind the inevitable progress of Christianity. If three days are given to the study of an angleworm, in a student's curriculum, at least a few hours should be given to noting the progress of the kingdom of God. The growth of systematic mission study in the last ten years proves the deepening thought over the primary work of the Church. Text-books are published by the women's missionary societies and the Young People's Forward Movement, as well as by the Student Volunteer Movement. Nine thousand students were in mission classes last year.

The missionary speakers were among the most impressive now in America. Dr. Hume and Mr. C. V. R. Janvier presented the real India—its evils and suffering, its hunger for the best and its inconsistent satisfaction with less than the best; the opportunities which drive every missionary to attempt the work of four men. Mr. Janvier's story of one little low-caste boy and his discovery of what love meant was a sufficient reply to the common "rice Christian" sneer.

The conference was fortunate in hearing three times Mr. Willis Hotchkiss, the Friend missionary from South Africa, whose personality and experiences stir men to their depths. Whether he pleads with vivid understanding for Africa's darkness and thirst, or talks to the group of volunteers on "closing in with Jesus Christ" every moment of the preparatory years, he leaves an indelible impression of Christlike possibility in service.

The closing touch of inspiration was given by Robert Speer, who is always wanted for the last word and never fails to make it one which echoes long.

M. B. F.

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much. The energy that ought to be concentrated in putting things through is wasted in steam, and through sheer flurry and excitement the work is spoiled.—W. Robertson Nicoll.

Inauguration at Montreal

The sixty-fifth session of the Congregational College of Canada began Sept. 22, but the formal opening was Oct. 6, when Prof. Eugene W. Lyman, M. A., B. D., the new incumbent of the chair of systematic theology and philosophy of religion was installed. The charge to the professor was given by Principal Hill, the prayer of installation by Professor Warriner, greetings from sister theological colleges, by Professor Jackson of the Wesleyan College, and welcome to Congregational fellowship by Rev. William Munro of Bethlehem church. The theme of Professor Lyman's masterly inaugural address was *The Theology of the Missionary Church: Its Sources*.

Professor Lyman is a native of Cumington, Mass. Graduating at Amherst in 1894, he taught two years at Williston and Lawrenceville, and then entered Yale Divinity School, graduating in 1899, and winning the Hooker fellowship. After two years at the universities of Berlin, Halle, and Marburg, he accepted a call to the chair of philosophy, Carleton College, Northfield, Minn., which he resigned to accept his present position.

Last year Professor Lyman gave the McKechnie lectures at the Congregational College, on Faith and Mysticism. The substance of these lectures appeared in the *American Journal of Theology* last July.

Among events of interest to Montreal Congregationalists are the rally, under the auspices of the Congregational Club on behalf of the Jubilee Fund movement, held Oct. 13 in Emmanuel Church; a reception by the governors of the college to Professor and Mrs. Lyman toward the end of the month, and the visit of Rev. W. J. Dawson of London, early in November, who will be a guest of the Congregational Club and will lecture in Emmanuel Church.

H. C.

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, OCT. 14

Mrs. A. A. Lincoln presided and drew a lesson from the Thirty-seventh Psalm. Mrs. Capron gave an added helpful word. Mrs. Smith spoke of recent encouragements in the work, of cordial responses to statements and appeals, financial and otherwise. The approaching annual meeting was laid upon the hearts of those present. Attention was directed to the work of Mrs. Winsor in Sirur and Miss Fowler in Sholapur, both with their hands more than full in meeting their blessed opportunities.

Mrs. Greene, who has recently returned from a year in Albuquerque, N. M., gave a pleasant account of experiences there, of the well filled little church on her first Sunday, of the Women's Missionary Society—the only one in that neighborhood—and of the Christian fellowship which makes of one kin these workers everywhere.

Miss Stanwood spoke of the recent death of Mrs. J. B. Crane of Dalton, who was highly valued in the Woman's Board and a generous supporter of its work.

Miss Kyle told of a suggestion made to her just at the end of the summer by one who with impressive quietness and genuine devotion gives daily service in the board work. It was that many a woman would be ready to make a small offering, perhaps five cents, in recognition of her pleasant vacation. With this suggestion in mind, Miss Kyle set out for northern Vermont to meet several appointments for field work, and the mention of the "holiday fund," as she called it, met with cordial response and contributions have come in as the result of Miss Washburn's happy thought.

WHAT SULPHUR DOES

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The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

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The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

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In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver, and excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

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